



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

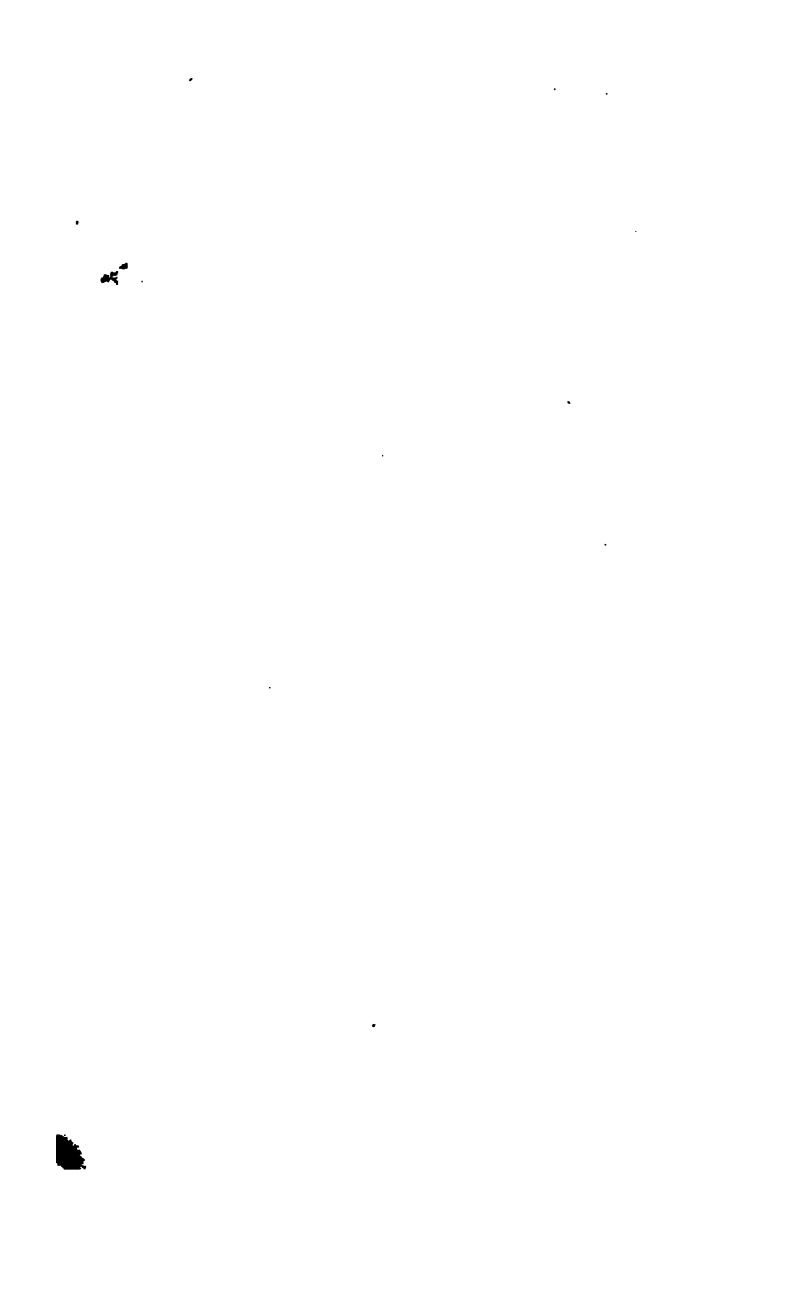






600070342M





LECTURES

FROM NEW ZEALAND.



LECTURES

FROM NEW ZEALAND,

ADDRESSED TO YOUNG MEN.

BY

ROBERT WARD.

LONDON:

WARD AND CO., 27, PATERNOSTER ROW;
R. DAVIES, CONFERENCE OFFICES, SUTTON STREET,
ST. GEORGE'S-IN-THE-EAST.

1862.

~~200. m. 75.~~
270 . c . 389

ENTERED AT STATIONERS' HALL.



LONDON
PRINTED BY THOMAS DANKS, 9, CRANE COURT,
FLEET STREET, E.C.

PREFACE.

SEVERAL of the following Lectures were delivered to the Young Men's Christian Association in Auckland, New Zealand. But while the Author is anxious that the colony, in which seventeen years of his life have been spent as a minister of the Gospel, should stand before the world in fair proportions, offering honourable attractions to intending emigrants in the mother country, shedding a happy influence upon the surrounding native tribes, and answering the purposes of the grace of God, he is desirous, if possible, to contribute something towards the moral and religious welfare of the youth of his father-land. These Lectures are laid before the British public and the colonies, with the hope that the principles which they contain may be safely recommended to the young men of both hemispheres.

A few words may be said concerning the subjects

of these Lectures. Self-education was suggested by the fact that the education of many families is considerably disturbed by the voyage to the colonies, and the new circumstances into which they are thrown, the effects of which will injure them through life unless a decisive effort be made to educate themselves. The Lecture on the Acts of the Apostles professes nothing more than to bring together some of the facts of the sacred narrative, with remarks on the places where they occurred, and the people among whom they were wrought. The Taranaki war, by which this beautiful province has been for nearly two years laid in ruins, suggested another theme. The other subjects were thought necessary to fill up the series of Lectures which were delivered by ministers and laymen of different churches, to the Christian Association already named.

The reader will probably meet with some tautology, as a considerable time elapsed between the delivery of some of the Lectures. Remarks may also be met with which will not strictly apply to society in England, but which may be appropriate to society in the colonies. The writer wishes to mention Monastier's History of the Vaudois Church, Milner's Church History, and Bennett's Lectures on the Acts of the

Apostles, among many others, as books from which he has drawn many of the facts inserted in the historical Lectures. This remark is made instead of crowding the pages with references to events which have been described by almost every respectable historian who has written on their respective subjects.

The writer respectfully solicits the attention of Sunday-school teachers to this little volume, as he ventures to hope that it may contribute to the formation of a useful and honourable character, if it be put into the hands of the advanced classes of Sunday-schools. May that God whom we serve, and to whom we belong, give His blessing. Amen.

R. WARD.

New Plymouth, New Zealand.

Dec. 10th, 1861.



CONTENTS.

LECTURE I.

ON SELF-EDUCATION.

Importance of Education. Self-Education embraces the entire man. Questions—"For what purposes am I created?" "Is it possible to answer the end of my existence?" "What course must I pursue to become what I ought to be?" The field of knowledge,—first efforts. Education increases the sources of enjoyment, prepares a man for usefulness, is an assistant to religion, raises the social position. Commencement of self-education. Advice: reading a book, use of the pen, public speaking, learning a language, branches of science. Examples of self-education. Objections.

LECTURE II.

LIFE A REALITY.

Life—The materials which life supplies.—Human changes—The globe we inhabit—The results of human thought—Changes in the material world—The moral world. The instrumentality by which the business of life is executed:—Learning—Skilled labour—Policy of government—Commerce—Science—Religion. The agent to whom the affairs of life are entrusted—His responsibility. Objects of life—Should be defined—The present day—Decision of character—Great principles.

LECTURE III.

THE WOES AND WANTS OF THE WORLD.

Woes: Those arising from outward circumstances—The sorrows which arise from our disordered constitution—The miseries which flow from want of mental culture—Evils resulting from ill-training—From the prevalence of error—From licentiousness—From mistakes concerning religion—Their origin—Development—Consequences. Wants; "Given the World's woes, how can they be removed?" Attempts to solve the problem. The true solution. Agents employed. Instruments used.

LECTURE IV.

BRITONS AND THEIR BIRTHRIGHTS.

Britannia.—Invaded by Julius Cæsar—Roman forces withdrawn in the fifth century.—The Angles and Saxons.—Formal introduction of Christianity.—William of Normandy.—Birthrights: Choice in Religious profession—Personal freedom—Cultivation of the mind—Improvement of social position—Freedom of the press.—Means by which these rights have been obtained.—Battle for political freedom—Great moral principles.—How to transmit our birthrights to posterity.

LECTURE V.

CHRISTIANITY IN THE MIDDLE AGES.

The dark ages: foretold—Marked by doctrinal errors, immorality, worldly influence.—The Crusades: their origin, object, progress.—The Waldenses: their history, doctrines, character—Bishop Claude—Missionary efforts—Revivals—Mission in England.—Persecutions: Bull of Innocent III.—Horrible persecutions—Milton's sonnet—An Inquisitor converted—The Waldenses arm in self-defence.—The Churches compared—Lessons taught.

LECTURE VI.

ON THE ACTS OF THE APOSTLES.

Preparatory events. The triumphs of the Gospel in Asia—Jerusalem, Samaria, Cæsarea, Antioch. The introduction and progress of the Gospel in Europe—Philippi, Thessalonica, Corinth, Athens, Ephesus, Rome. Conversion of remarkable persons—Saul of Tarsus, the Eunuch of Ethiopia, Simon the sorcerer. Timothy. Persecutions. Miracles. General remarks.

LECTURE VII.

TARANAKI: IN PEACE AND IN WAR.

Taranaki. War. Taranaki as it was:—In Maori Times—First Settlers—Bush Scenes—Open Country—Prosperity. Natives: Their Improvement. General Character of the Province. Taranaki as it is in the Time of War:—Remarks on War—The Taranaki War was unexpected—Effects of War on the Natives—Their Cruelty—Destruction of Property—Disease—Alarms—Prospect of Peace. Probabilities of the Future.



LECTURES FROM NEW ZEALAND.

LECTURE I.

ON SELF-EDUCATION.

Importance of Education. Self-Education embraces the entire man. Questions—"For what purposes am I created?" "Is it possible to answer the end of my existence?" "What course must I pursue to become what I ought to be?" The field of knowledge,—first efforts. Education increases the sources of enjoyment, prepares a man for usefulness, is an assistant to religion, raises the social position. Commencement of self-education. Advice: reading a book, use of the pen, public speaking, learning a language, branches of science. Examples of self-education. Objections.

SELF-EDUCATION is always found in connexion with national progress. To it much of the influence exerted by Greece and Rome in ancient times may be traced. We do not mean that soft, silken thing, which some mistake for education, but the article itself, in its severity of thought, and in its application to all the conditions of society. The proverbs founded on a well-trained man are many and indestructible: for knowledge *is* power, and a man's wisdom makes his face to shine.

Solomon tells us that "there was a little city, and few men within it; and there came a great king against

it and besieged it, and built great bulwarks against it : now there was found in it a poor wise man, and he by his wisdom delivered the city ;" shewing that wisdom is better than weapons of war. A well known event in history supplies an interesting comment on this statement. About two thousand years ago the land and sea forces of Rome attacked the city of Syracuse, the chief strength of which lay in Archimedes, their best educated man. He destroyed the soldiers with his burning glasses, and invented machines which lifted the vessels of war out of the water, dangled them in the air, and then dashed them to pieces. While Archimedes lived, the Roman forces could not prevail against Syracuse.

The spirit of education has taken strong hold of the national mind in the present day. Ladies and gentlemen are not now afraid of their servants being acquainted with letters and figures. Books swarm around us as the result of a reading people, and supply a powerful motive among parents of all classes to obtain some instruction for their children. The necessity which many young people are under to earn their living at an early age is, perhaps, the chief reason why so little time is generally spent at school. This remark applies not only to those whose prospects in life rise no higher than to a servile situation, but to many of those also who are articled to respectable callings. As the result of the short period allotted to school, many a lad disgraces his master, and confuses and mortifies himself, by his inefficiency at bills of parcels, or at writing a note to either creditor or

customer. The mortifying feelings of such a lad may not be told, but unless he resolves to rise above his deficiencies, his life may be affected by indecision and terror. Others are to be found who are familiar with the branches of knowledge which their profession immediately demands, while they cast a sorrowful glance at the delectable mountains that are so far away, whose tops are gilded by the sun of truth. The object of this lecture is to encourage those—especially the young—whose education has been neglected, to raise their hopes high, to attempt something worthy of the age in which they live, and to conduct their course to a successful issue.

Many men who have risen to eminence in letters have, to a considerable extent, educated themselves. While books and instruments are at their service, and tutors are at hand to correct their blunders, young men are apt to suppose that they have nothing to do but to move in leading strings; let it be known, however, that the youth whose efforts do not go beyond the lines marked out by his daily tutors, is not very likely to excel. When Doctor Dwight was a student, college prayers were attended at half-past five o'clock in the morning in winter, and at half-past four in the summer. He commenced one of his college years with a resolution to construe and parse a hundred lines of Homer before prayers; this resolution he carried out, increasing the number of verses as he became more familiar with Homer. This exercise made no part of his regular college duties, but was undertaken to secure a better knowledge of the Greek language than he

could hope to acquire by the mere routine of class studies. The spirit of self-education, so nobly maintained, resulted in a man of whom the American people have reason to be proud. Similar application, sustained by any young man of tolerable parts, will be followed by satisfactory results ; although his progress may be slower when he is denied the advantages which college exercises supply.

Education, properly considered, embraces the entire man—body, soul, and spirit. The benefits of *bodily* education may be seen in improved health, and superior command of the muscles. When the *heart* is neglected, the passions are wild in their movements, and preposterous in their objects. Recklessness, in its worst forms, is the result of *mind* left to itself ; or if, in some cases, better consequences follow, such a mind generally resembles a wilderness, where

“Full many a flower is born to blush unseen,
And waste its fragrance on the desert air.”

A few questions may be appropriately asked, when the subject of self-education takes firm hold of the heart of a young man. “For what purposes am I created ?” Certainly, it is not that you may merely eat, drink, and die. Here is a great globe, whose lands and waters swarm with innumerable creatures ; whose plains and valleys produce a profusion of flowers and fruit, and whose woods and minerals invite unlimited labour and skill. The command has been given to replenish the earth and subdue it, and, in one form or another, we are all expected to act our part ; to enable

us to do so properly, the knowledge of a thousand things which are stirring around us is necessary. We are in the beginning only of our existence, and are surrounded by adverse influences. Our best efforts are defective, and our reasonings may degenerate into error; our objects may be mistaken, and our motives may be impugned. It is a dark prison in which those men lie, whose hopes do not extend beyond the present life. Another world opens before the believer, where the soul is free and holy, and where thought is not encumbered with the dull processes of letters and figures. "For now we see through a glass darkly; but then face to face: now we know in part, but then shall we know even as also we are known." The preparation for that perfect state must be made now. Our intellectual and moral nature, though but a seedling here, nursed amidst showers and storms, may be transferred to a more genial clime, there to expand and bloom, and bring forth the fruits of righteousness for ever.

"Is it possible to answer the end of my existence?" It is important that the mind be at rest on this point. We hesitate not to say, that high as the purposes of God are concerning you, they may be all accomplished. In order to this efforts must be made, time must be improved, circumstances must be pressed into service, difficulties must be faced, and the soul must assert the dignity of her nature, and the commission with which she is entrusted. The amazing fact that we are redeemed from the curse of the broken law by the blood of Christ, might be thought sufficient to stir our entire being. Standing upon the rock of redeeming love, the

soul may turn her eye to the rejoicing multitudes in heaven, and then towards the earth allotted for her training, and resolve, by the grace of God, that at any risk of labour and self-denial, she will prepare for a career of honour and usefulness in the present life, and for a crown of glory in the world to come.

“What course must I pursue to become what I ought to be?” The commencement of the right course is religion, in complete devotedness to God. Any other thing is but partial good. For a man may write poetry like Byron, and die of wretchedness; he may make men laugh by thousands, and yet he may be the most miserable of men. Lay the foundation of your character on the rock of genuine piety, and on this rock you may safely build. Try to solve the following problem, “Given true religion for the foundation, and the principles of the Bible for the chief supports, what is the value of the moral structure which may be raised?”

But while religion is the chief thing, we must not suppose that it bounds the object of our pursuit. The field of knowledge is wide, and invites our survey. The splendour of the heavens has always attracted the attention of the student of nature, and it is become doubly interesting in the light of modern science. The sun, moon, and stars, in all their motions, weight, and size, are adjusted with the greatest nicety. Other systems are introduced to us through the telescope, causing the dull, hazy tracks of the sky to sparkle with untold numbers of brilliant stars. The earth also presents undeniable claims on our attention. Its particular

features of land and water ; its myriads of creatures, suited to every climate, with their diversified forms, habits, and uses ; its flowers, herbage, and trees ; its crowded cities, and extensive prairies ;—are worthy of our closest study. Geology opens to us a new world by displaying the remains of the old. Vast forests have been changed to coal ; the teeming inhabitants of a former sea have been turned into limestone rocks ; fierce fires heated the large crucibles of nature, in which materials were melted, and then thrown out to form mountains of granite ; herbs and trees have long been embedded in rocks ; and orders of dangerous animals have left their petrified remains to show us what they once were. In the discoveries of the microscope we see the stagnant lake and the running stream full of living beings. The decaying leaves and variegated flowers are covered with tiny creatures of elegant forms and beautiful colours, rejoicing in the pleasures of life, singing in their bliss,

“The hand that made us is divine.”

How complex, and yet how perfect is the human frame. Various joints, such as machinists imitate, work every time we move ; these are held by sinews and exercised by muscles, which mysteriously obey the will. The eye and the ear are worthy of the closest study. That singular and immaterial part of our being which we call the soul, invites you to consider its capacity for joy and sorrow, its reasoning capabilities, its present dangers, and its future state.

. History affords us much instruction. It tells us of

families growing into nations, becoming great, and claiming the reverence of the world; and then through pride, carelessness, and luxury, weakened, despised, and ruined. Whether the historian draws his facts from the faults and follies of men, or from their energies and fortitude, he supplies us with useful lessons.

The common arts have risen so high as to claim the respect of all nations. In the hands of skilled labour, the raw materials are transformed into all kinds of things in which both elegance and usefulness are secured. Superior handicraft is founded on philosophic principles, and forms an important branch of education.

Commerce taxes our ingenuity and energies to the utmost, in its attempts to make the productions of every climate the common property of every country. To carry out its designs it enlists the study of language, from the old hieroglyphics of Egypt to the most perfect alphabetical construction, and examines the materials to whose care its written history is entrusted, from the engraving in the rock to the paper fabric. The means of transport from one country to another have exercised the noblest minds; resulting in floating mansions which are fitted up with all the elegance attainable on land, with capacious holds for the transport of goods of every name, and enabling the navigator to manage the winds and the waves, so as to pursue his way safely across the trackless ocean, and at the appointed time, to bring his good ship into the desired haven.

Rapid and imperfect as this glance necessarily is, the man who wishes to educate himself may be ready

to say : "The field of knowledge is so wide, and my opportunities for improvement are so limited, that any attempt to educate myself must be a failure." It is true that the field of knowledge is wide ; you cannot become a universal scholar—it were madness to attempt it, but much more may be within your reach than you are aware of. Let us try to make this apparent.

Select any branch of science you please, master its elementary principles, then learn how they are related to each other, and how they affect any materials or circumstances which may be the subject of inquiry. Steady application will bring you into the complex parts of the science ; then, by distinctly keeping in view its independent principles and their application, you may soon master this branch of knowledge. From the eminence which you have so gained, other sciences may be intelligently surveyed. These become subjects of study, and so rapid and satisfactory is your progress that you are ready to say, "the only one which I found to be really difficult was the first." Accept an illustration from the common trades as they are followed in the colonies. A man who can handle tools and work in wood becomes a carpenter or a cabinet maker, a millwright or a cart builder, as employment offers, or wages lead the way. Take another illustration from the construction of language. Certain principles are always found in the composition of language. One part expresses objects, another describes them, a third shews the manner in which they affect each other, and so on. The man who properly learns a language, and studies

the philosophy of it, is prepared to apply the principles with which he is familiar to other tongues, and finds the acquirement of them comparatively easy. Languages may be traced to a few parent stocks; many of the eastern tongues are branches of the Hebrew, the Sanscrit furnishes the roots of many languages of India, and the Latin forms the basis of several European dialects. He who learns a parent language will find it more easy than he supposes to make its several dialects his own.

Supposing that you see it possible to educate yourself, we request your attention to the following considerations :—

1. Education will increase the sources of your enjoyments. The man whose mind is untrained is naturally sensual, his habits are coarse, his amusements are vulgar, his ideas are contracted, and his influence is limited. The ability merely to read is of immense advantage, for a few good books supply pleasing companions and valuable instructors. Writing places a man higher in the scale of advantages, he improves his thoughts by recording them, and by that process becomes better prepared to appreciate those of others; while the intermixture of friendship by means of the pen, does a good deal towards relieving the severity of toil and care. When figures are added to letters, the mind has a new set of machinery to work, in which both pleasure and profit will be found. Music, both vocal and instrumental, adds fresh charms to life, and may be hallowed so as to become the handmaid to purest devotion. Pure mathematics will train the

mind to correct thinking, and greatly enlarge our conceptions, while mixed mathematics introduces us to a variety of pleasing and useful objects in every-day life.

2. Education will increase your usefulness, and tend to secure you esteem. A large body of our citizens are without much mental training, but they have sinews and muscles, and they ply them well; they are therefore respected men, but education would have secured them more respect and made them more useful. The man who can plough and sow as well as think and reason is the man for this colony—he knows his position, and others acknowledge it. Such a man could set his foot against the approach of tyranny and error, and stop their progress. Many political questions demand examination by minds logically trained. We are laying the foundations of a future nation; let us be careful that the foundations be sound in principle and liberal in spirit, pure in morals, and upright in all their details.

3. Education is an assistant to religion. It is strange that this should ever be denied, for no thoughts are so expansive and so pure as those which religion suggests. Astronomy, with its vast expanse, is left far behind, when we attempt to approach Him whose dwelling-place is in inaccessible light. Poetry veils her face while Jehovah passes by, making the clouds His chariot, and riding upon the wings of the wind. None but the book of God supplies the history of the earth, its modifications, the origin of its inhabitants, and their early movements. The most cultivated minds have been wrapped into intensest thought on the mys-

tery of godliness—God manifest in the flesh. Milton lighted his torch at the fire on the altar, and Newton was a devout student of the Bible. From this book philanthropy starts on her benevolent career. The most enlightened nations are those in which the Scriptures are free, and where the religious element is the strongest. Education tends to prepare the mind to enjoy religion with sobriety, yet with a hope thrilling with emotion. The truths of God sparkle with fresh glories as the heart becomes increasingly sanctified, and as the mind perceives them more clearly.

4. Education tends to lift a man into a higher position in society. A few years ago, a lad, engaged in the dull routine of a London post-office, determined to qualify himself to be a clergyman of the Church of England, and succeeded; and not long since his son was installed Lord Bishop of R...n. Examples might be furnished in any number illustrative of the statement under consideration. Many a lad has, in early life, been a servant in a merchant's store, and by well-directed efforts has risen to a clerkship; the next step has been to a partnership in the firm; and the last half of his days have seen him a successful merchant.

Let us suppose the case of a youth who is stirred to enter upon a course which shall conduct him to the temple of knowledge. He may be anxiously asking, "How shall I begin? and when the beginning is made, how shall the course be conducted to a successful issue?" We reply to such an enquiry, "You will not find the beginning to be easy; the proverb has long been afloat, that there is no 'royal road to learn-

ing.' " Do not be deceived here, but gird yourselves for work, severe, determined work. Be not cast down at the blunders which you may make, they will become fewer as you proceed—every man who has educated himself has made them before you. Expect your rate of progress to be slow, but determine that it shall be sure. The consciousness of progress is a rich pleasure to the student. Go to the bottom of your subject; see that the foundation is solid rock, and then build on it. Persevere, you may find a difficult point, but conquer it. The ship has to be laid upon this tack and upon that, to weather the frowning headland with an adverse wind. Enemies may be lurking on either hand, you may be inclined for a walk or a visit, you may be poorly or sleepy, your mind may flit about, an unimportant letter may be brought, or a book of light reading may be introduced. In any of these cases is the hour of danger, the battle must be fought now. Yield, and your chance of improvement will be worth but little; conquer, and you will achieve a glorious victory. These enemies may come again, but it will be with a timid step, and a less effort will overcome them. Do not suppose yourself wise, and look down upon those whose minds have not been directed in the same course as your own. There is a kind of knowledge which puffeth up. Remember the lines of the poet:—

" A little learning is a dangerous thing;
Drink deep or taste not the Pirenean spring:
For scanty draughts intoxicate the brain,
But drinking largely sobers us again."

The wise man is modest, the boaster is generally shallow. A little-minded man may easily be a pedant, and it is not difficult for a pedant to shew that he is a fool.

A young man of tolerable parts, having a good elementary knowledge of letters and figures, may continue to improve in any direction he pleases. We ask such a person to examine carefully the following remarks, the substance of which may be found in "Todd's Students' Guide," a book from which we derived so much benefit in our youth, that we recommend it to the attention of the reader. Accept the following advice on the reading of a book. Always see that the book which you read for the purpose of educating your mind is worth reading, for hundreds of books are pleasing, but are of no use in disciplining the mind. The book selected should be full of thoughts, as hard as the diamond, thoughts which you cannot rasp away by the severest logic, and which will not melt in the fires of the last day. Get the plan of it engraven in your mind. Read a paragraph, seize its leading idea, and see how it is clothed and supported. In this manner read through a section or a chapter, then close the book and think over what you have read. Do not leave a sentence till you understand it, or have done all you can to understand it. Examine whether it expresses more than one thing, so as to leave you in doubt concerning the author's meaning; if so, mark it as being in loose or bad style. But if the sentence be so constructed that it will bear no other meaning but the one distinctly expressed, and if you cannot leave

out a word, or add or transpose a word, without injuring it, then prize such a sentence as being worth imitation. Examine the argument of your author when the drapery of rhetoric has been stripped away. Enquire whether it accomplishes all which is intended, whether it does more than this, and whether it can be logically pushed into the region of absurdity. If you find it to be sound metal, that it will ring well, lay it up for use. Pay attention to the figures of speech as you read; learn to call them by their proper names, and see that one is not called to do the work of another. Let the general teaching of the book be treasured up, so that you rise from it a wiser and a better man. Do not object that this is too slow a process for you. Men whose opinions on this subject are of golden value have told us that one book read in this manner will accomplish more for the education of the mind than a hundred volumes would do if only skimmed over.

Do you ask, What use should be made of the pen? We reply, the pen should be used every day. Write out occasionally the substance of a paragraph or a section of the book you are reading, in your own language; let it lie by a month, and then revise it. Write a short essay on some important subject every month. Work at it every week, and, if possible, add a little to it daily. Revise it severely, and do not give it up till it is as perfect as you can make it. This course will initiate you into precise thinking and correct spelling; it will lead you to select proper words, and improve your acquaintance with grammar.

We advise you to prepare yourselves for public

speaking. The chief difficulty lies in the nerves. Hundreds of men can express their thoughts with ease and correctness at their firesides, but if called upon to address a public assembly, they become nervous, and losing sight of the things which they intended to say, are too confused to substitute others with propriety. Resolve to manage your nerves so that you almost forget that you have any. Try the following plan: think over a subject till you fully understand it, then go into some solitary place, to the sea-shore if you have an opportunity, and speak it to the waves. By these means you will soon become prepared to take an efficient part in the various religious and philanthropic operations of the present day.

Perhaps you ask, "Is it possible to learn a foreign language without a teacher?" We reply, Certainly it is; thousands have done so before you, and what has been done may be repeated. If you are resolved to learn a certain language, then, in the first place, examine your grammar, and obtain a general idea of the construction of the language. Learn the way in which the nouns are modified, and commit such modifications to memory. Do the same with the pronouns, and with the words which qualify the nouns. Let the moods, tenses, and all other things belonging to the verbs, be fixed in your memory, so that you can take any verb, regular or irregular, seizing the letters or terminations which are its characteristics—those stepping stones to conjugation, and run through the whole with all the ease of a schoolboy bounding over his playground. The rules of syntax may be mastered with

little difficulty. Then with the aid of a good dictionary, you may take up an easy book, say the New Testament, and begin to construe. However slow your progress may be in this exercise, determine to be correct. Three months' exercise will give you confidence, your lexicon will become your pleasant companion, and you will advance with ease and interest to the mastery of the language.

What is more called for in this commercial age than arithmetic? and what is easier to attain? Determine to be efficient in this branch of science. A little memory work will make you familiar with the tables of numbers, weights, and measures. A child can learn the simple rules, by the use of which all the operations in arithmetic are performed. Let a good treatise on the subject be taken up with a resolution to master it; endeavour to understand the reason of every rule, and when a step has been gained take care that it be not lost. If possible, let a portion of each day be spent in this study until it be mastered.

An acquaintance with the higher branches of science is within your reach, if your purpose be strong and steady. Select geometry or algebra, for instance, and learn perfectly the definitions and signs used, then commence with the simplest propositions; and go forward, slowly but surely, till you can weigh the earth, measure the planets, and calculate an eclipse.

The importance of speaking and writing your own language correctly is very great. No other studies can compensate for deficiency in this. Easy as this attainment may appear, but few persons excel in it.

Defects in your own tongue are heard in your conversation, and are seen in your letters; they have a place in your memoranda of business, and may haunt you through life. Proper attention given to English grammar will save you many a blush, make your company more desirable, and increase the value of your letters of friendship.

Are you ready to say, "Oh that I had a good library, plenty of scientific instruments, and sufficient time at my disposal! then I would educate myself." Had William Cobbett those advantages while he was a private soldier, sitting on the side of his bed, engaged in his studies amidst the disturbances of a barrack room? yet he succeeded, and eventually gained a seat in the British parliament. Had Samuel Lee golden opportunities while serving as a parish apprentice to a carpenter? yet he rose to the Professorship of Oriental Languages in the University of Cambridge. Had Elihu Burritt extraordinary advantages while working at the forge in the smithery? yet he has gained a world-wide fame for his knowledge of ancient and modern languages. What were the advantages of William Carey when he was working at the shoemaker's stall? yet he was then reading his Bible in seven languages. Men have become eminent in every branch of knowledge by self-instruction, without the aid which superior circumstances may be supposed to bestow. It is said that Homer was a beggar, and that Æsop was a slave. The father of Demosthenes was a cutler, and Virgil was the son of a baker. We are told that Ben Jonson was a bricklayer, and Gifford a shoe-

maker. Sir Richard Arkwright was a barber in his early days, and Shakspeare a mechanic.

Perhaps you are still saying that you have no time for a decisive effort. Let us examine this objection; and to do so orderly, we will divide the aspirants after education into classes. The first class, we suppose, comprises young men who do not go to their offices until nine o'clock in the morning. Such men may secure two hours and a half for hard study every morning, if they will rise at five o'clock; but if they lie in bed till seven o'clock their progress in study will be very slow. The man who lies in bed late cannot study; he is probably ill-tempered, and fit for nothing but to look over the morning newspaper. But let him rise at five o'clock regularly, bathe his hands, face, and neck well with clear cold water, and, having asked the blessing of God upon his efforts, sit down to his books; study will then be found a pleasure, and success will certainly attend him. Another class may be composed of shopmen, who suppose that on account of the late hours to which shops are kept open, nothing can be done towards educating themselves. A better day is dawning for this class of persons in the early closing movement. But as things now are, we would ask, cannot two hours be secured in the morning for earnest study by early rising? are there no moments in the course of the day which may be pressed into service? and may not difficulties vanish by thinking over the morning's lesson as your hands are engaged in your calling? Others begin their day of toil by six o'clock in the morning, and continue it till the same hour in

the evening; but let not such persons despair, for many have risen from the workshop and the farm, to occupy influential places both in the church and in secular life. Let them remember that all things are possible with the blessing of God and determined perseverance.

The books you really need are few; secure them, if possible, but useless books may be a snare, and do you much injury. If a few instruments, such as a telescope and a microscope, &c., come within your reach, purchase them, they will enlarge the sphere of your observation. Remember that "the works of the Lord are great, sought out of all them that have pleasure therein."

The course of study which we have sketched leaves but little room for light reading, and none at all for novels and romances. Were there no other objections to novels, the earnest student has not time to read them. But there are other objections, applicable not merely to those in which religion is ignored, and vice is arrayed in the drapery of virtue, but the best class of novels is open to the charge of being unreal. The utmost that can be said in favour of them is, that they portray the manners of the age, and so have a historic value. Small is the number deserving this character, and in reference to the best of novels it may be said that the historian is the safest instructor. Neither time nor money should be wasted in tobacco in any form, nor should the mind be much engaged with the politics of the day. Every great public question should be examined, and a stand should be taken, but the young student cannot spare time at present for

more active measures. In his anxiety for improvement the man who fears God will not desecrate the Sabbath under the plea of personal improvement. "Remember the Sabbath day, and keep it holy." By so doing both body and mind will be rested, religious blessedness will hallow the spirit, and the heart will be prepared for the times of refreshing which come from the presence of the Lord.

"The course recommended is very well for young men," some may be ready to say, "but it is not applicable to men of mature age." Let this allegation be examined. Take the class of men whose ages extend from twenty-five to thirty-five years. The contemplation of our lives should lead us to stand ready to lay it down any hour, and also to sketch a plan for the future, so that, if God permit, we may fill up our threescore years and ten in the best manner. The class of persons indicated above may have from thirty-five to forty-five years before them. With so much of life possibly before them, is it not desirable to enter at once upon a course of self-instruction, although the season of youth is gone by? Is not a rich harvest promised to the man who will break up the fallow ground, and sow his mind with the seed of varied truth?

Some may urge that memory is more retentive in youth, and that learning is acquired with more difficulty in after life. This may be the case. But there are two exercises of the mind engaged in self-education—memory and judgment. If the memory is stronger in youth, certainly the judgment is better informed in

mature age. To illustrate this, take the study of a foreign language as an example. We are mistaken if you cannot learn its alphabet, supposing that it differs from your own, in a few days, so as to read and copy it with ease. A few more days given to the nouns will acquaint you with their classes and changes. Then, let eight nouns be written on a slip of paper every evening, to be committed to memory the next day; by pursuing this course for about a month, you will become acquainted with about two hundred names of things. Treat the verbs in the same manner, and be perfect in conjugation. Then form short sentences with the words so learned, now and then throwing in a pronoun, an adverb, or any other word, as you can command it. You may then open a book in the language and begin to read. You will be surprised to find how often the same word—your familiar friend—occurs in the same page; it may change its form as number, mood, and tense may require; or it may do duty in the form of a participle, or in some other way; but there it is, challenging your recognition. Let this course be followed for a few months, and you will read with profit and pleasure in the language which you had thought was beyond your reach.

Probably, you are saying that the chief objection remains to be stated, which is, that the same perseverance in study is not to be expected from men as from boys. Why not? Yet the objection is worth considering, as the great difficulty lies in the want of perseverance. Surmount this difficulty, and you will succeed. A man may wish to study a branch of

science, but as his youth is passed he may be afraid to engage in it. Let him, however, try. At the first examination the subject may appear only as a tissue of confusion, but if he devote every spare minute to it for a week, he will comprehend as much of it as will encourage him to hope ; let him continue this application for a month, and he would regret to give it up ; let him pursue it for three months longer, and he will find it easy ; after six months he will find much pleasure as he proceeds ; and twelve months' study will make it his own for life.

A formidable objection may appear to some minds in the idea that most men in mature life have their energies so taxed to support their families that they cannot indulge a hope of improvement in the line we have drawn out. In reply to this, it may be stated, that in a well-regulated family a considerable portion of time may be obtained for reading and study. In the quiet of the evening, the body may be rested and the mind refreshed by sober and consecutive thought ; and an hour so spent in the morning will conduce to the happiness and success of the day. When the habit is fixed, it will not be a task but a pleasure to study. The history of the past, the realities of the present, and the probabilities of the future, properly improved, will be found soothing and helpful amidst the jostling cares of life. We must not lose sight of the example which a man sets before his children in his attempt to educate himself, for by this means a love of learning may be silently instilled into their minds, the results of which may be seen not only in their superior attainments at school, but also in their

position and influence through life. The father of a family is urged on to self-improvement by additional motives, instead of being permitted to plead exemption from mental toil on the ground of his circumstances.

One more objection against the course we have recommended may present itself, namely, that some persons of superior scholastic training, who find their way to the colonies, can find no suitable employment; they cannot work; the course they take is, either to return home penniless and disheartened, or to linger a few years unknown and unloved, and die in wretchedness. In reply to this it may be asked, would such men have been better colonists if they had been less educated? If men cannot or will not work their fate is sealed, whether they have been trained in schools or not. On a close examination it will be found that such persons have no tact to bend circumstances in their favour, or to mould themselves to meet the times. They have no energy to bear them along against adverse influences. Some will not work, except in a prescribed line, which may not be within their reach; or, perhaps, vice may have its attractions, and they may be content to herd with those who are sunk lower than themselves. In colonial experience the cases are extremely rare in which a man is the worse for being educated.

We wish to address a few words to those who are the managers of our homes and the mothers of our children. To them a considerable part of this lecture is applicable. The female mind becomes more sweet and her influence in society is more charming

and valuable when properly educated. By it the associations of wife and mother become more varied, more rich, and more honoured. "Wisdom is the principal thing, therefore get wisdom ; and with all thy getting get understanding. Exalt her, and she shall promote thee ; she shall bring thee to honour when thou dost embrace her."

LECTURE II.

LIFE A REALITY.

Life.—The materials which life supplies—Human changes—The globe we inhabit—The results of human thought—Changes in the material world—The moral world. The instrumentality by which the business of life is executed:—Learning—Skilled labour—Policy of government—Commerce—Science—Religion. The agent to whom the affairs of life are entrusted—His responsibility. Objects of life—Should be defined—The present day—Decision of character—Great principles.

THERE is a significancy attached to the word *life* in our day, which did not always belong to it. But little was known till lately of the globe we inhabit, though so many generations have acted their part on it and passed away. Its great natural divisions had not been ascertained, its structure was a sealed book, and its component parts were unknown. Science was contracted and mind was chained. A few persons struggled manfully to break this chain, and cast off the trammels which indolence and superstition had imposed. But it was left for modern times to witness the interpretation of the heavens above and the earth beneath, and to prepare an offering of thanksgiving from every part of the earth, and lay it upon the altar of God.

Some may deem the motto of this lecture inappropriate, and the remarks just made may seem to sanction such an objection; but in our view, there is much room to guard against the *unreal* in life. A large proportion

of books likely to find their way into the hands of young men are of this kind. Many are professedly fiction, and are too evanescent fitly to represent this matter-of-fact world. Much which occupies the minds of thousands is worthy of no better name than *reverie*, imaginings which have no solid foundations, and can result in nothing valuable. Our nature, depraved in all its inclinations, is mismanaged ; confusion and every evil work is the consequence. Our present object is to contribute something towards disabusing the human mind, and stirring up an earnest desire to make the best of life.

The line of thought which we wish to pursue leads us to ask your attention in the first place to the materials for thought and action which life supplies.

Among these the changes through which man passes claim our attention. The first portion of our life may be denominated Physical Development ; being in every respect preparatory, it is important chiefly on account of its consequences. The next stage is characterized by Elementary Discipline, during which the body becomes acquainted with toil, and the mind receives the rudiments of knowledge. The next may be called the Formative Period, which may generally begin at the age of fifteen or sixteen years ; the seven years which follow often determine the place which the man fills in society, the morality of his course, and his eternal destiny. Maturity follows closely after youth. Manhood, when shewn in an honourable type, is the source of considerable influence, and is an object of attraction to the young. The man whose judgment is formed and

whose principles are fixed, in whom there is a blending of majesty and meekness, zeal with prudence, ease with firmness, love with candour, wisdom with knowledge, and whose heart has been sanctified by the Holy Spirit, is best prepared to grapple with the realities of life. Were this class of men suddenly removed, society would receive a shock from which it could not easily recover, and the great affairs of the world would almost stand still. Yet, all who now compose this class are passing away, and others are preparing to fill their place. "Man that is in honour continueth not. He dieth and wasteth away ; yea he giveth up the ghost, and where is he ?"

The character and capabilities of man show him to be a singular being. In some persons the marks of a high destiny are associated with habits lower than those of beasts, and wretchedness which no pen can describe. To ascertain what man is, and what he may become, is an important object. Moral philosophy must have laboured in vain had not God spoken from heaven. The Bible is a revelation of human nature, pointing out the steps by which it fell from honour and holiness, and the steps of love and grace by which it may rise to glory and eternal life. The difference between a well-educated Briton and a wild man of Australia is great ; but the difference between a really Christian man and one who is earthly, sensual, and devilish, is far greater. Compare an unlettered, unobserving, indolent man, with one of cultivation, industry and piety, and decide your course. Let us not only seek for the religion which can raise and sanctify ourselves,

but let us endeavour to apply the lever of religion and knowledge in an attempt to raise others.

The globe we inhabit presents an extensive view of the materials on which our life is employed. The earth, swung in the vast expanse upon invisible strings, has been the scene of the most stirring events of which we have any conception. The history of the earth as the residence of man has been written, but what was its previous history? What was the chaos, void and without form? and the darkness which covered the face of the deep? Geology has tried to answer some of these questions; by its labours the forms of strange animals have been exhibited in the solid rock, and evidences of different climates have been discovered while examining the strata exposed by a deep shaft. Minerals are interlaced with various strata. Subterraneous fires, large reservoirs of water and gases, and chemical combinations and repulsions, invite our attention. The surface of the earth displays a tissue of wonders, among which may be mentioned its different soils and impenetrable forests, its various flowers and delicious fruits, its wide prairies and mountain chains, its frozen seas and burning sands. Rivers, lakes, seas, and oceans, present their claims. The atmosphere, where storms are permitted to rage, is a part of our study; there, every particle of vapour exhaled from the earth, is rigidly examined in a great laboratory, the different gases are purified, and are prepared for the sustenance of plants and animals. How glorious are the bespangled skies! To call the stars by their names, to trace the circuits of the planets, to describe the ec-

centric orbits of the comets, and to understand the influences of the sun and moon, are among the things belonging to the present life.

We derive considerable advantage from the labours of those who have been before us. The great field of nature has been to some extent surveyed, and its divisions classified. Rocks are described in their different orders. Botany claims and names the out-growth of our soils. Living creatures with forms innumerable are reduced to their genera and species. Man himself is known according to his variety of race, habits, colour, and language.

Many of the objects which claim our attention undergo great changes and are hastening to destruction. The chemistry of the seasons, telling us of forms of beauty begun, matured, and withered, is an interesting study. The underground stirrings, of which spring is witness, are followed by a display of summer glories; these give place to autumnal fruitfulness; and this to the cold hand of winter, by which vegetation is dissolved and stricken. Change passes over all. The waters wear the stones. The sea changes its boundaries. One generation passeth, and another cometh. The work belonging to us, next to the salvation of our souls, is to improve our time by both obtaining and diffusing good, in whatever position the providence of God may appoint. He who does so has not lived in vain.

Another field of observation and effort belongs to the present life. A moral world opens before us with its requirements and supports, its difficulties and its dangers. If God has left the impress of His hands in all

His works of matter, the tokens of His presence are no less evident in the conscience and in the heart. To ascertain our position in the moral world is of the utmost importance. God has commanded all men everywhere to repent and believe the Gospel. When this command is obeyed, the heart is converted, and the Christian life is commenced. Then, leaving the first principles of the doctrines of Christ, we are to go on unto perfection; "giving all diligence that we may add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly-kindness, and to brotherly-kindness charity." Led by the Holy Ghost into the secret place of the Most High, we shall commune with the Father of spirits, and live, having the love of Christ, which passeth knowledge, shed abroad in our hearts, and being filled with all the fulness of God. Under the influence of this grace, we shall view the purposes of God in Christ Jesus towards a world lying in wickedness in the light of a grand enterprise, before which impediments must be removed, heathen darkness dissipated, and wickedness come to an end. Then shall crime of every name and place be supplanted by virtue. Wretchedness, as the consequence of a hard heart and of a mind estranged from God, shall give place to joy, when that heart submits to Him whose right it is to reign.

As our life is so short, and the enterprise in which we are engaged is so great, not an hour should be lost, not an effort wasted. Under the constraining influence of the grace of God, benevolence should gush forth in

a thousand streams; the souls of Christians should be characterized by a noble daring; to rescue man under the most forbidding and dangerous circumstances, to plant the tree of life in every land, and cover the earth with moral glory, should be the aim of the Church of Christ. Let us, therefore, prophesy to the dry bones, and cry, "Come from the four winds, O breath! and breathe on these slain, that they may live."

The instrumentality by which the business of life is carried on now claims our attention.

The first thing we will mention is learning, or a knowledge of letters and figures. By these means we appropriate to our use the best thoughts of the mighty dead, and are enabled to record our own conclusions on any subject, and the steps by which we arrived at them. The effort of writing down our thoughts is, in numerous instances, the best way to fix them in our memory. Reading supplies means of constant enjoyment and instruction, but in order to this it must be of the right kind. Writing is of great importance, not only as being the means of intercourse between distant friends, but towards the disciplining of the mind, for we often think with more precision, and arrive at more intelligent conclusions, through the use of the pen. So important are reading and writing, that a young man of good natural abilities and of indomitable energy and perseverance may, through their instrumentality, accomplish any literary object on which his heart is set.

Should any one object to this statement as being too strong, we would reply, that much as we wish sobriety

to be attached to our character, we will venture all on the general correctness of the statement just made; and will also assure any young man who cannot now use his pen with ease, that he may do so after a few months' practice. A knowledge of figures may easily be acquired, and the whole treatise on arithmetic may become as familiar to him as the tools in his workshop. Nor need he stop here, for different branches of knowledge are within his reach if he will persevere.

Skilled labour forms another part of the instrumentality by which the duties of life are performed. Much which distinguishes a refined nation from barbarous tribes is owing to well directed labour. Without it the earth would not give up her stores. Labour under the guidance of wisdom bores through mountains, makes causeways through deep valleys, spans rivers, drains morasses, and changes the face of countries. By it, raw materials are wrought into beautiful forms and colours, in imitation of the choicest productions of nature. Every part of the earth, from the dust of Africa to the moss of Greenland, from rocks of granite to the rich soil of the Nile, present an offering to labour. Flowers yield their essence, and leaves, seeds, and roots supply food and medicine. Trees of the forest are wrought into ships and houses, and into caskets and toys. The cedars of Lebanon and the hyssop, which grows upon the wall, submit to the commands of labour. The bones and flesh, the skin, hair, and feathers of animals, administer to our comfort. Skilled labour kindles fierce fires, and controls them for special purposes, bringing the most deadly antagonistic materials into contact, and

holding them as the muzzled bear is held. Invisible and ferocious gases are caught, tamed, and made subservient to our use. The thunder cloud is not beyond its reach, but the lightning flash is conducted by its wires safely to the ground.

The policy of government holds a distinguished place among the instruments of the present life. And in heaven there are thrones and principalities and powers; Cherubim and Seraphim fill their proper places; the spirits of just men made perfect are orderly in their worship; and all are obedient to the King of Glory. Government is a necessity of our social being, the nearer we approach to heaven in the holiness of our character as a race, the more perfect and satisfactory will be our political relations. But in its present state it protects our property and our lives; without it, confusion and every evil work would prevail. It is to be regretted that while some form of government obtains among all nations, yet a large proportion of our race lies under the withering influences of tyranny. Sunny skies and fertile plains cannot rouse men to industry, where the mental and moral powers are paralysed by the tyrant. Among such a people metals lie undisturbed in their ores, trade does not flourish, and commerce is a tiny thing. National liberty demands that every man be free, unless he has forfeited his liberty by a crime against the state; that mind be free to follow whatever course of thought may be determined on; that the press be free to publish whatever man has the temerity to write; that invention be free to improve what has already been made a blessing to multitudes;

and that conscience be free to worship God according to its own dictates.

Much is said about the rapid strides with which the Anglo-saxon race is marching to the moral conquest of the world, introducing our laws, language, and literature into the most influential parts of the earth. If we mistake not, the government under which the Anglo-saxon race lives, contributes largely to its diffusion and influence. The policy of Great Britain has already won glorious triumphs in distant lands; melting the chain of the slave, and quenching the fires of the suttee. Industry has been planted on shores where it had never been known, and barbarous tribes have been raised to the privileges of British subjects. The career of Great Britain is a proof that a limited monarchy is compatible with great power; and that while the throne is obedient to law, it may successfully govern the ends of the earth. Without giving the time which ought to be employed on other subjects to the study of politics, some attention to the principles of government should be given by any one who wishes to fill his place in society with most advantage to himself and to his fellow men.

Commerce must not be forgotten. Without it a large portion of the works of God, and of His goodness in supplying a rich variety to meet our wants, would be unknown; as the productions of each climate would be shut up to the use of its own inhabitants. The intermixture of distant nations would be prevented; consequently, there would be but few opportunities to spread useful arts and knowledge, and but few facilities would be found to send the Gospel to heathen nations. Com-

merce has aroused the mind to invent machinery, by whose means the luxuries which the higher classes could scarcely procure a few ages ago, are now brought within the reach of every industrious household. It feeds the hungry, and clothes the naked, by supplying them with employment, and so offers comfort and competency to the indigent and unfortunate. The ships of commerce float on every sea, her caravans traverse sandy deserts, her divers fetch pearls from the bed of the ocean, trains of carriages laden with the fruits of her industry are propelled by steam engines, she ransacks the globe, and places the good things of every land at our feet.

Science affords its assistance. Its use is acknowledged in the survey of a new country, and in the improvements of an old one. It contributes many things to our enjoyment. To it the arts are indebted for the combination of materials, the fixing of colours, and the construction of machinery. The navigation of our ships and the preservation of our health owe much to science. The earth assumes a new aspect before a well-instructed mind ; every portion of it being a subject for enquiry, and the heavens, mapped out by the Divine hand, present an orderly array of indescribable splendour.

The most important instrument used in the management of our world is religion. Its influences were the earliest felt ; even Cain was induced to present an offering to the Lord. The patriarchs bowed to the demands of religion. Moses became a lawgiver to the world because of his near approach to God ; and, through

its influence, Elijah swayed the kingdom of Israel at the foot of Carmel. The genius of religion strung the harp of David. The fire of prophecy was kindled with a coal from the altar of God. Led into the presence of God manifested in the flesh, we see a few persons selected to commence a work which is to change the character of the world. How they laboured, and with what success, the churches of Antioch and Philippi, Colosse and Thessalonica, Corinth, Ephesus and Rome, have declared. The voices from the catacombs, the martyrs of many ages, the organizations of Christianity, and the state and prospects of many countries, tell how true religion has been opposed, and how it has moulded the most distorted features of humanity into the likeness of Christ, and prepared the means whereby virtue, honour, and glory may spread their influences among all the nations of the earth.

The agent to whom the business of this world is intrusted is man, God being the great proprietor. This office was kept in view in the constitution of our being. The Creator said, Let us make man in our image, after our likeness; and in the history of this event it is recorded that God created man in His own image, in the image of God created He him. His faculties are according to his high vocation. The charter of his office runs thus: "Have dominion over the fish of the sea, and over the fowl of the air, and over everything that moveth upon the earth." Accordingly, we capture the leviathan in his native deeps, and entrap the lion and the elephant in the wilderness. A moulding influence is felt in all grades of society; the man of resolute

will and sturdy perseverance contributes much to the formation of the character of those around him. We should all remember that no man liveth to himself.

A heavy responsibility rests upon us in reference to future generations. To our fathers of the last three centuries we owe a debt of gratitude. They protested against the errors of their times, and suffered for it; their goods were confiscated, their persons were imprisoned, their lives were sacrificed, but their principles live. We, as colonists, are laying the foundation of a structure which will cast its shadow over many generations; while we are building cities, and turning the wilderness into fruitful fields and smiling homesteads, we must hold fast sound principles, and maintain an honourable conduct; that posterity may glorify God in us. We are responsible also to God, to whom we must give an account of every word and act, of every thought and feeling. We cultivate *His* earth, and are commissioned to carry out *His* purposes. At every step of our way we feel that life is a reality, sternly demanding its rights, and, through the mercy of God, supplying us with opportunities to meet them, to the approval of the Judge of all the earth.

We will now ask you to consider the proper objects of life.

Though our time is short, we should endeavour to stamp such an impression on it as will bear examination at the day of judgment. To go through life without a well defined object is to live like the beasts which perish; to follow an improper object may lead us into sin and sorrow in this world, and into everlasting

punishment in the world which is to come. "It is not in man that walketh to direct his steps;" he should inquire of the Lord for the good and the right way. While we follow the leadings of Divine Providence, our natural inclinations should not be lost sight of, when we are trying to ascertain the line of future action. For when we are strongly interested in an object, labour is delight, and difficulties are less felt. The particular capabilities of the mind should be studied, and as far as possible should be improved. History is full of illustrations of the fact, that neither obscurity, poverty, nor toil, can always prevent a man from gaining a noble object. Many have risen from the lowest places to the pinnacle of fame. Some, intent on discovering the causes of things, have studied the rocks by day and the stars by night. Others, attracted by mechanical powers, have become public benefactors, lessening our labour and increasing our comforts. Of these there is a long roll of names, speaking earnestly to the men of this generation, to work while it is called day.

None must suppose that it is too late to be virtuous and good, to be useful and eminent. Instead of all the places of honour and usefulness being filled up, there were never so many objects of attraction to the aspiring youth as there are now. Our field of vision is constantly enlarging; astronomy has recently added new stars to the lists of the heavenly bodies, the earth is speaking more intelligently than she has done before concerning her ancient history; cities, entombed for thousands of years, invite our attention to their statements, confirming the history of the Book of God. The

pathway of the ocean is well-defined and fearlessly traversed ; lands, till lately inhabited only by uncivilised men, are studded with villages and cities ; minerals, and animal and vegetable substances were never made into so many useful and elegant articles as they are at the present day ; in a word, nature seems to open her page of wonders, and lay her materials at the feet of man, while nations are trying to excel each other in the researches of their mind, and in the labour of their hands. Enterprise is the motto of the present age ; and a prudent attention to its call will be followed by showers of blessings.

The spirit of the age is seen in its estimate of religion. Good men are not often shut up in prison, nor are their books hidden from the light of day for fear of the oppressor. The Bible is acknowledged to be "the pillar of society, the safeguard of nations, the parent of social order, which alone has power to curb the fury of the passions, and secure to every one his rights ; to the laborious the reward of their industry, to the rich the enjoyment of their wealth, to nobles the preservation of their honours, and to princes the stability of their thrones." The truths of the Christian religion cannot always be confined ; like the sunlight and the air they may be excluded for a time, but let the obstruction be removed, they will fill the world with their glory. God has been removing these obstructions within the last few years by terrible things in righteousness.

Ancient dynasties have been shaken, prejudice has given way, and the gates of the world have been thrown

open to admit the Bible and the missionary. The languages of hundreds of millions, which a century ago did not contain the name of Jesus, now relate the history of redemption ; and multitudes bred up in heathenism have experienced the forgiveness of sins and the hope of the world to come.

In this stirring age decision of character and purpose is urged upon us on every side, nothing good or great can be effected without it. Faculties of the noblest order, the most 'helpful circumstances, and influences however stimulating, will be followed by no satisfactory results without decision. An object should be placed before us, towards which all our energies should be steadily turned ; the object should be such, that to reach it will secure to us a blessing in the life that now is, and a reward in that which is to come.

The question for us to consider is, not merely, What have I done? but, What have I yet to do? In view of the work which lies before us, let us press every event into service, improve fractions of time, especially morning hours which will yield precious fruit, let useless reading be exchanged for earnest study, and evil habits be broken up at once ; and, especially, let us follow after holiness, without which no man can see the Lord.

You may reckon upon hindrances, for certainly they will come ; some of them you may prepare to meet, others will come unexpected and unforeseen. Many who have risen to eminence have forced their way through a host of opposers, the very opposition has been a means of arousing them to greater effort, than

they would have put forth without it. The decided man will deal with difficulties as the mariner does with contrary winds; he will hold on his course if possible, and be ready to improve the first opportunity of a fresh breeze.

In order to propel the mind in pursuit of a noble object, some great principles must be fixed in the heart, Among these benevolence holds a high place, to which the beautiful language of Job may be applied, "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy." In every age benevolence has opened fountains of joy in hearts long accustomed to sorrow. It searches the abodes of wretchedness that it may relieve the inmates of their misery, the felons' cell is a witness of its power to bless, and the sick bed and the dying pillow are softened by its presence.

Another principle which is necessary to make the best of life is industry. Labour subdues all things. The habit of industry is so valuable that no pains are too great to secure it. It will prevent ennui, and a nervous haste. Many are the evils which flow from idleness, and the benefits which flow from industry.

The strongest principle, of the heart, and that which secures the noblest results, is religion. In its defence, martyrs have been tortured and slain: to spread it, hazardous enterprises have been entered upon; under its ennobling influences, many have found new abilities,

and performed deeds which have astonished the world.

Life is a reality ; grasp it, for it is fleeting ; stamp something on it worthy of the age in which you live. Let personal religion be the groundwork of your character. Let your motto be, " Looking unto Jesus ;" and like your Master go about doing good. Live near the throne of grace. Watch with a jealous care against every thing which might grieve the Holy Spirit. And the God of peace be with you.

LECTURE III.

THE WOES AND WANTS OF THE WORLD.

Woes: Those arising from outward circumstances—The sorrows which arise from our disordered constitution—The miseries which flow from want of mental culture—Evils resulting from ill-training—From the prevalence of error from licentiousness—From mistakes concerning religion—Their origin—Development—Consequences. **Wants:** "Given the World's woes, how can they be removed?" Attempts to solve this problem. The true solution. Agents employed. Instruments used.

THE subject of this lecture may seem to be a melancholy one, as it introduces us to the woes of the world, and, treating on its wants, it assumes defects and anxieties.

All who have examined the state of the world have come to the conclusion, that it is disordered; that elements foreign to its original constitution have been thrown into it; that the agent who has done this is an enemy; that those elements have power in them; that they have wrought their influence into every part of the world's being; and that the sorrows which abound in the earth are traceable to this cause.

But, it may be asked, why introduce such a subject to the attention of young men? A subject so different from the glowing colours in which youth is accustomed to look upon society, the buoyant hopes in which they so often indulge, and the thrill of pleasure of which they are so conscious. In reply, it may be said that our object is to contribute something towards preparing the

minds of young men to meet the rough realities of life, to arm them against disappointment and danger, and to open before them the path to usefulness and honour.

It is not at all times easy to look the woes and the wants of the world full in the face, so as not to lean to either side, for sad mistakes have been made on this subject. In the estimation of some, the world is nothing less than the roll of the prophet, "Written within and without with lamentation, and mourning, and woe;" to others the world has appeared not indeed perfect, but full of mirth and laughter, of high hopes and noble deeds.

The subject naturally divides itself into two parts—*Woes* and *Wants*. We invite your attention, in the first place, to the *Woes of the World*, while we attempt to classify them, and to show their origin, their development, and their consequences.

We are aware of the difficulty of attempting to classify the world's woes, for their number is legion; they meet society at all points, and vary in the experience of every person. But this is the best plan that we can form to express our own idea of the evils we wish to expose.

Class 1.—The first class includes the misery arising from outward circumstances over which we have no control. The globe on which we live is fearfully and wonderfully made. According to the readings of geology, monstrous fires have held its solid matter in a state of fusion; during its process of cooling, granite rocks became crystallized, metals were interlaced, its various strata were formed, the lower orders of vegetable and

animal life commenced, the amazing work proceeding till the earth became a fit habitation for man. However beautiful the earth was before man sinned, and whatever beauty may still be found in it, none can deny that it is the scene of numberless sorrows. The solid ground is sometimes torn by terrible convulsions, overthrowing cities, and burying their inhabitants alive by thousands. Hurricanes destroy both on the sea and on the dry land, lashing the sea into madness, and covering the caravans with the sand of the desert. In some places stern winter holds undivided sway, and cold performs the effect of fire; in others, plains lie sunburnt, cattle languish, and men are hurried by disease into a premature grave.

Class 2.—The sorrows which arise from our disordered constitution form the second class. Every part of the body is subject to disease, whose seeds are sown in our formation, and ripen in many cases in merest infancy. Childhood and youth are vanity, they are the target at which death often shoots with unerring precision. Men die in the prime of life, leaving their companions desolate and their children orphans, and grey hairs are often brought through sorrow to the grave.

Class 3.—The third class includes the miseries which flow from want of mental culture. Man is more affected by culture than any other being within our knowledge. Labour bestowed on almost anything may increase its usefulness or improve its beauty. The lapidary brings out the sparkling beauties of a stone, fitting it to deck a monarch's diadem. Cultivation bestowed upon a plant increases the beauty of its foliage and bloom,

and improves the flavour of its fruit. A bird may be taught not only to imitate the notes of other birds, but also to mimic the human voice ; and a beast may be trained to become our companion and our servant. But what are these improvements compared with that of which the human mind is susceptible ? Who can depict the miseries which pervade large numbers of our fellow creatures in places where mind is untaught ? Travellers tell us of rich tracts of well-watered land, of coasts beautifully indented with harbours, of climates salubrious and invigorating, and yet, through want of mental culture, the inhabitants are useless, poor, and wretched. In other lands, watered by rivers of note, and covered with mouldering ruins of bygone cities and worn-out dynasties, the people are mean and desponding, contented that the shepherd should feed his flock there by day, that owls should screech and satyrs should dance there by night. Who can comprehend the evils which are spread through highly civilized countries by the same cause. Is the ignorant man a tiller of the ground, he must be contented with a servant's place ; is he a mechanic, the most laborious part of the business falls to his share ; is he in a merchant's store, he must roll heavy casks, and almost take the place of beasts of burden ; or, if he be a sailor, he must go before the mast. Whatever may be a man's calling, ignorance will probably increase his toil and sorrow ; while comfort and honour are the prize held up before him who properly improves the faculties which God has given him.

Class 4.—The evils resulting from *ill-training* form the fourth class. It is a sad reflection that men of the

most cultivated mind have not always been the most useful citizens; that errors of debasing consequences have been promulgated by men of literary attainments; and that practices, shocking to a well-regulated community, have been exhibited in the life of men whose writings have fascinated many generations. One cause, among others, to which this perversion of talent may be traced is ill-training. The training to which young men submit themselves includes the companions they keep, the books they read, the subjects they study, the motives by which they are governed, and the objects which they seek to gain. Well-trained men, men of positive worth, are needed to transact the business of this proud and overbearing world; men, whose minds are properly balanced, whose hearts are susceptible of right impressions, and who dare to be singular in order to be useful and good.

Class 5.—The prevalence of error constitutes the next class of evils which we wish to expose. Error in science has led many to read in the bespangled skies of disasters that were to come upon the earth, malignant dartings were seen in the beautiful stars, and men trembled at the woes which the stranger comet was supposed to portend. Error in medicine has racked multitudes with pain, and hurried them into the grave; in law it has been followed by poverty, imprisonment, and death; in education it has produced a pedant, on the one hand, and a dolt, on the other; and, in government, it has made one man a tyrant and all his subjects slaves.

Class 6.—The evils arising from licentiousness including irregular appetites and what is called free-

thinking, form the next which we shall mention. The idea of licentiousness points to a being broken loose from the restraints of wholesome law, and proudly setting up his disordered heart as the test of virtue and vice. This, in the form of food and drink, produces the glutton and the drunkard; in the form of money-saving, the miser; in the form of pleasure, the fool and the madman. It is the cause of idleness, and dishonesty, and murder. Free-thinking, so called, is a deadly evil. Coolly setting aside the wisdom which has been accumulating for thousands of years, it prefers the speculations of the merest tyro; loosening the defences of society, it unchains a legion of demons, and bids them make the human race their prey.

Class 7.—The last class which we will mention includes the sorrows produced by mistaken views of the nature and requirements of religion. The miseries flowing from false religion form one of the heaviest curses under which our race can groan. True religion is obedience to God through Jesus Christ, accompanied by gratitude and love to God and man, wrought in the soul by the Holy Spirit; it embraces our entire being, producing fruits of righteousness in the outward life. True religion demands a living faith, it invites fervent, unceasing prayer, and supplies innumerable blessings. But false religion is a compound of absurdity and crime, of ceremony, cruelty, and fear. Such was the religion of Baal, Ashteroth, and Moloch, in ancient Palestine; of the far-famed gods of Greece and Rome; of the multifarious idols of India; and such is the present character of false religion of

every name and place. What ceremonies are so shocking and empty as those by which it is paraded in public and performed in private? What fear gives rise to such self-inflicted torments as the devotees of idolatry occasionally endure ; as if the demon of cruelty was commissioned to surpass every other form of torture in the miseries he inflicts under the sanction of religion.

Let us now turn our attention to the origin of these woes. They may be traced to—

“ Man’s first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into our world, and all our woe.”

Like some great river, whose waters have burst their banks, deluging the surrounding country, destroying cattle and crops, houses and families, so did the waters of sin burst the banks which separated them from every other part of God’s dominions, and in an unguarded hour, sweep away every vestige of honour and happiness from man, turning Eden into a place of briars and thorns, Paradise into a howling wilderness. and spreading desolation over the whole earth.

Many of our sorrows may be traced to neglect. Broken health and ruinous habits are often the effects of neglected childhood. In manhood, wounded honour and years of darkness are the consequences of a want of punctuality and a disregard of truth. Poverty and wretchedness are the offspring of indolence and mismanagement. The neglected mind is generally incapable of fortitude and praiseworthy action, and the soul neglected, becomes a withered, scorched, and blasted being.

Pride has always been a fruitful source of human misery. In some of its forms it gives rise to aggressive wars, whose records form the darkest pages of history. Sennacherib and Nebuchadnezzar, Alexander, Cæsar, and Napoleon, laid fruitful countries waste, and hurried men by hundreds of thousands into the grave, for no better purpose than to satisfy the cravings of ambition. Pride meets us in every walk of life, leading captive the rich man and the poor, the young and the old. In the domestic circle, in the counting-house, and in the workshop, in the arena of political life, and in every other department of society, it is a fruitful branch of sorrow.

We will now ask attention to the *development* of the world's woes. The form they assume is regulated by circumstances. In ancient history we are told that a well was dug, and became the object of strife, and that the herdmen of Abraham and the herdmen of Lot quarrelled about the best pasture land. As the mode of life became more artificial, so sorrow became more varied, every advancing step being a fresh cause of complaint. The noblest specimens of industry are no exception, nor are the grandest discoveries of science, for much study is weariness to the flesh, and "he that increaseth knowledge increaseth sorrow." Who can describe the sorrow of each generation, as it has appeared and passed away. But our sorrow may be turned into joy, for a book lies before us, in which we read, with swelling emotion, "Where sin abounded, grace did much more abound;" and though sin has reigned unto death, grace shall reign unto eternal life, through Jesus Christ our Lord.

But until the consummation of the reign of grace, all the stages of life will be attended by sorrow. It is heard in the cries of infancy, and the tearful eyes and anxious looks of the schoolboy are witnesses of the difficulties lying at the threshold of knowledge. In after life prosperity brings its feverish excitement, or adversity dashes the cup of expectation to the ground. Old age forms no exception; for if nothing else disturbs, "the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets."

Every profession and calling in life has its own woes. How large is the class of persons whose heavy toil and severe sufferings enlist our sympathy as they cultivate the soil, or grapple with the storm, or, in distorted and painful postures, work in the deep and dark mines. The man whose inventive and calculating mind has adjusted machinery to some new purpose, has often the sorrow of finding that he has miscalculated. The medical practitioner sees his patients sinking under his most skilful efforts to save them. While the statesman consumes his health to serve his sovereign and his country on honourable principles, secret springs are perhaps touched by other hands, which frustrate his designs, and make him the mere tool of party strife. History informs us of powerful sovereigns having been so tortured and worn, that they found it more pleasant to abdicate a crown than to continue to support the responsibilities connected with it. And the minister of Christ, though he may be followed by multitudes, weeps in secret places, and exclaims concerning many

of his charge, "I have laboured in vain; I have spent my strength for nought, and in vain."

The *consequences* of the world's woes next demand our attention. Uncertainty hangs over most earthly things; so that we ought to say, "If the Lord will, we shall live, and do this or that." Some indulge the thought that this is a deteriorated age, but "say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this?" In every age happiness has been like a shattered vase, whose fragments cannot be put together by man. Peace is often sought, but is never found in the unregenerate heart. At the sight of a world in ruins angels may be astonished; at this sight *Jesus wept*.

But a brighter day dawns. The prophets of God have prepared us to hope for the future; for knowledge shall be increased, righteousness shall cover the earth, the glory of the Lord shall be revealed, and all nations shall see it together. The signs of the times are full of promise. The disgusting excesses of intemperance are to be followed by sobriety, wars shall come to an end, and sorrow shall be banished. We have placed the woes of the world before you, not that we are afraid of them, but in order that you may be prepared to meet them manfully, and having acted your part well, may leave this world with the triumphant language of the apostle, "Thanks be to God who giveth us the victory, through our Lord Jesus Christ."

Our attention is now invited to the *Wants of the*

World, and their relief. By this we mean something to repair the breaches which *woes* have made, to restore the equilibrium which distress has caused in the moral atmosphere; something which shall heal the body politic and social—a panacea for all our maladies.

A solution of the following problem has long been required: “Given the world’s woes, how can they be removed?” As mathematicians of various orders have tried to solve this problem without success, we will glance at some of their solutions.

1. Let men be separated from the trammels of artificial life, then most of their sorrows will pass away. But this was not the case in the early history of the world. Cain slew his brother, and became a vagabond and a fugitive, and said that his punishment was greater than he could bear. The facts which have been disclosed in recent times, as the light of civilization pierced the thick darkness of barbarism, show that the dark places of the earth are full of the habitations of cruelty. New Zealand was stained with crimes of which cannibalism was the type. Australia was inhabited by a people destitute of almost every comfort. The islands of the Pacific ocean were, without exception, the abode of men in whom the basest passions raged. The Patagonians exercise such cruelty, that every feeling of humanity revolts from the description of it. The history of plundered ships and crews massacred by these children of nature, certainly leave the problem unsolved.

2. Another proposes, Liberty to all the appetites of nature, *ad libitum*. This was tried by almost every nation of antiquity. Sparta made herself memorable

by inculcating vice under the name of virtue. The temples of Greece were devoted to the most abominable practices, and the very gods were described as monsters of vice. In modern times, France, under the pretence of liberty, was leading her citizens to death by thousands; and while trying to free men from the restraints of the moral law, she was writing the blackest pages of her history.

3. The proposal of a third is to reduce the nations to one political sway. When an approach towards this has been made, have the evils of the world been lessened? What benefits did the world receive from the victories of Alexander, and Cæsar, and Tamerlane, and Bonaparte? It was when the Roman empire was in its glory that the darkest deed of man was done, in the murder of the Son of God. Since then, every attempt to secure extensive conquests has been stained with blood; and louder than the martial music which excited maddened hosts to battle, has been heard the mourning of the widow and the fatherless. The horrors of war cannot be told. They are like the angel flying through the midst of heaven, saying with a loud voice, "Woe, woe, woe, to the inhabitants of the earth."

4. Another, going in the opposite direction, supposes that republicanism contains the long-sought remedy. This has often been tried, and under its influences the best institutions have been impeached, and the noblest patriots have been put to death.

5. Mental cultivation has been the talisman of another class. Different ages have produced men whose noble intellect has been improved by intense study,

men who have made a deep impression in society; but after a long course of effort and usefulness, they have confessed their inability to relieve the world of its sorrows. Poetry long ago lighted its brightest lamps, eloquence inscribed its power in the hearts of thousands, history admirably recorded the vices, follies, and virtues of mankind. But while thought has often consumed the frame in which it did its work, and science has excited our wonder and our admiration, has intellect lifted man out of the horrible pit and out of the miry clay? has it really removed our evils without filling their place with others?

6. Several social systems have been supposed to offer a solution of our problem. Some have attempted to level all distinctions of birth and fortune, to maintain all classes at a common board, to educate alike the children of all classes; so to form a new moral world, in which the pains and the penalties of the past are to be forgotten, or remembered with rejoicing that the trammels of society are thrown off, and that man is free. But as often as this gourd has sprung up, promising in their view a shelter to suffering humanity, a worm has been found at its root, causing it to wither in a day.

7. A high state of civilization, raising every class above poverty and ignorance, and spreading its influence into every part of the world, would, in the opinion of some, cure almost all our ills. But to this it may be replied, that while refinement removes some causes of sorrow, it increases others, making the mind more sensitive to injury, and fretting the heart more deeply

with anguish. Such persons often exclaim with a sensibility which refinement alone can supply, "The heart knoweth its own bitterness!" In whatever direction and to whatever extent we pursue our inquiry, we find man unable to solve the problem,— "Given the world's woes, how can they be removed?"

But the sorrows of the world shall be relieved, although the whole creation groaneth and travaileth together until now. There is light in the future. Thanksgiving and the voice of melody shall take the place of mourning and woe. We will inquire into the characteristics of the Spirit through whose influence this great change shall be produced.

The remedy prescribed must be of universal application, reaching the rich and the poor, all ages and all countries. It must meet human nature at all points, and retain its efficacy to the end of time.

The Spirit needed must be able to overcome the evils which afflict society. Error is to be met by a clear and full statement of truth. Crime is to be confronted by strict integrity. Ignorance is to be chased away by knowledge. Law must supplant licentiousness. Liberty shall rejoice where bondage groaned. Pinching poverty shall vanish before well-conducted industry. Confusion shall give place to order, and drunkenness to sobriety. Long life may be expected instead of a premature grave. A state of morals is desiderated, which shall make jails and jailers mere matters of history, and, superseding the necessity of hulks and penal settlements, shall melt fetters and

handcuffs into spades and pickaxes. Our sorrow-stricken nature longs for the reign of the Prince of Peace, and daily prays, "Thy kingdom come."

Advancement must characterise the Spirit of our deliverance. Localities now covered by swamps and jungle were once the sites of highly refined cities. The same deteriorating influence has rested upon large portions of our race, till losing one feature of civilization after another they have sunk into the lowest depths of barbarism. We need a Spirit of reform so strong as to meet this degenerating process, to stop it at once, and by eradicating the causes of it, and turning the heart and mind of man to God, secure the advancement of our race in the path of honour and goodness.

The world is fallen so low, and its wants are so numerous and diversified, that the Spirit which can fully meet its case must bear strong marks of perfection. This has long been felt; and the ancient heathen acknowledged that if the mind could be properly instructed, it must be by a teacher sent from God. We need a Spirit so perfect that neither poverty nor pain can disturb it, nor the grossest insults turn it from its course. It must do its work upon the high seas and upon the dry land. It may weep to see the grave swallowing up its victims by thousands, but weeping must not deter it from working. Earthly honours, names, and places must be regarded only as they help forward its grand design. It must not attempt to gain its object with a magic wand, but through appropriate means. The Spirit of our deliverance must possess authority and tact to enlist every sympathy of our

nature, when we are pardoned and purified, into its favour, and to employ the whole in working out its great design.

In a word, the wants of the world point to a divine hand; they can never be supplied by any other. Man was justly driven out of Paradise by God, and he alone can admit him into favour again. *He* placed the Cherubim and flaming sword to guard the tree of life, and *he alone* can remove them, and permit the world to pluck its fruit, and eat and live. God intends to relieve the world of its sorrows, and has already done deeds of amazing grace towards its accomplishment. The first promise given to man was an engagement to deliver the world from the dominion of Satan. This was steadily kept in view as patriarchs and prophets did their work and passed away. For the salvation of the world Jesus Christ made his soul an offering, which satisfied the demands of God's justice, became the source of the Gospel message, opening the kingdom of heaven to all believers. The great change which awaits our race has been foretold by God himself; to bring about this change an almighty agency is needed, and God has engaged to supply it.

But while this work is especially the work of God, he has condescended to permit us to be workers together with him. We ask attention to the following remarks on human agency in the enterprise of grace.

Royalty may find a place in this high commission; for Kings shall be nursing fathers, and Queens nursing mothers, to the Church which is rescued from the dominion of Satan. The Great Industrial Exhibition

of 1851 is a specimen of what may be done when the heads and hearts of royalty shall enter with enthusiasm upon the work of blessing the world. If we mistake not, the part which His Royal Highness Prince Albert has taken to give a fresh impetus to the works of science and of art, will surround his memory with a richer halo than that which may be accorded to him in any other form.

Wealth is a talent which may be used for the advancement of society and the spread of religion. Noble examples have been exhibited of men who have laid their riches at the feet of Jesus. And men of reflective minds, having a shrewd insight of human nature and of the real state of the world, may find full employment if they will enter the service of God. Nor must the *obscure* and the *poor* suppose that the work of providence and of grace is beyond their reach, for from these classes God has selected some of his most influential agents.

In the instrumentality employed to deliver the world from its evils, the first place must be given to divine truth. By this foes have become friends, and demons in human shape have become public benefactors. None of us probably expect things so great as the Bible will really accomplish. Its construction is such as to invite our most careful study. The prophets of God relate to us the visions which they have seen and the voices which they have heard. The Evangelists record the sayings and doings of God manifest in the flesh. The writings of the Apostles are as a living teacher addressing us on every subject of faith and practice. Every species of composition seems to reach its climax

in the Sacred Scriptures. We may be enchanted with Cowper and Thomson and Milton, we may sit among the shepherds and warriors of Virgil, we may see Troy in flames on the page of Homer; but where can we find poetry so sublime as in the writings of David and Isaiah and Habakkuk, or so tender and pathetic as in the Lamentations of Jeremiah? A living Spirit pervades the Bible, and communicates itself to every one who will "read, mark, learn, and inwardly digest" the truths which it teaches, as may be seen in the superior condition of every country where the Bible is free.

Social intercourse when properly conducted is of great benefit; by introducing us to the circumstances of the poor and afflicted it arouses our sympathies; to the wise and the benevolent, it tends to dispose us to bind up the broken-hearted, and to comfort them that mourn. Intercourse between distant nations, as carried on by commerce and literature, shews that God has made of one blood all that dwell on the earth, and corrects the absurd notions which were once held by the most enlightened among the heathen. A Latin historian describes the sea washing the Caledonian coast as being so heavy that ships could scarcely move in it. One of the Shetland Isles was called the *Ultima Thule*. Britannia was said to be separated from the whole world. The ocean was thought to extend to some unknown and frightful boundary. Intercourse with distant nations has corrected these errors by enlarging our geographical knowledge, interchanging the productions of various climates, and modifying the laws and character of large portions of our race.

A grand instrument is needed whose wheels shall work in every land, and whose springs are adjusted to the deepest recesses of the heart; its work is to grind to powder every kind of error and crime, and to blow that powder away till no place shall be found for it. The power by which it is worked must come from heaven, the balance which must maintain its efficiency is scriptural religion. Such an instrument is prepared, and is in the hands of God. Workmen are needed. Why stand *ye* all the day idle?

The interesting enquiry may now be made, What can *I* do towards relieving the wants of the world. The moral as well as the natural world is a field in which no one needs be idle. He who breaks up the soil, as well as he who superintends the farm, fills a useful place. The hewers of wood and the drawers of water must not be overlooked. So it is in the moral world; therefore, whatever our hands find to do should be done with our might. We have no moment to waste, but God has allotted us sufficient time for the accomplishment of all which he requires us to do. Money should be sanctified to the service of God. Many a youth spends as much in useless indulgencies as would suffice to purchase a few valuable books, and some good philosophical instruments; by the use of which he might be constantly preparing himself for usefulness. Beyond these, in its present influence and future effects, is religion in its heartfelt power. The man who is so prepared will find his place among the agents whom God employs to supply the wants of the world.

LECTURE IV.

BRITONS AND THEIR BIRTHRIGHTS.

Britannia—Invaded by Julius Cæsar—Roman forces withdrawn in the fifth century—The Angles and Saxons—Formal introduction of Christianity—William of Normandy.—Birthrights : Choice in Religious profession—Personal freedom—Cultivation of the mind—Improvement of social position—Freedom of the press—Means by which these rights have been obtained—Battle for political freedom—Great moral principles—How to transmit our birthrights to posterity.

BRITANNIA, the home of the Britons, was spoken of eighteen centuries ago as being divided from the whole world. Its inhabitants were described as being fierce and brave ; but having little intercourse beyond their own island, their manners were simple, and their arts were limited to those necessary to their subsistence and defence.

This state of things has passed away, and Great Britain has long occupied a foremost place among the great nations of the earth. In her religious influence, in her political power, in her commercial interests, in her literary character, in her mechanical genius, in her colonial possessions, and in her heartfelt loyalty, Britain is become truly great. We whose lot is cast in New Zealand cannot forget that we are Britons, and that the birthrights of Britons belong to us. It is our boast, that though new elements may be thrown into our character, and strange circumstances may affect us, the

rights to which we were born neither time nor distance can change. To point out a few salient points of British history—to indicate some of our national rights—to shew the means by which they have been secured—and to offer some suggestions on the best means of transmitting them to our posterity—is the object of this lecture.

The first writer that gives us any reliable information concerning Britain is Julius Cæsar. When he commanded his legions in Gaul, his attention was directed to the white cliffs of Dover. We may suppose him walking in a pensive mood on a fine summer evening, and occasionally glancing across the channel towards an island which did not pay homage to Rome. To invade that country became an object of interest; but learning that the Britons were not deficient in bone and muscle, energy and spirit, he justly supposed that the enterprise might be attended with danger. As a preparatory movement, Cæsar sent an officer in one of his galleys to make observations on the coast; but returning, after a five days' cruise without landing, he could supply but little information.

It was on an evening in autumn, fifty-five years before the birth of Christ, that Julius Cæsar, with eighty ships and ten thousand men, set sail for the invasion of Britain. They crossed the channel in the night, and the next morning the British coast presented a bold and threatening aspect. As the fleet neared the shore the cliffs were covered with fierce-looking men, whose long hair floated in the breeze, their half-naked bodies displaying tattooed forms of hideous monsters,

and their scanty garments consisting of the skins of animals which were taken in the chase. The attitude of the Britons was that of defiance ; their eyes flashing fire upon their foes, they grasped the battle-axe, and shook it in the face of the pride of Rome.

Keeping his ships at a respectful distance, the proudest and most daring soldier of his day considered how he could dispose his men to most advantage. They moved along the coast a few miles, till the cliffs were lost in the low beach lying between Walmer Castle and Sandwich, which suggested a favourable spot for landing.

The scene is interesting to this day. In rough order of battle the Britons were drawn up ; their horses were snorting in the breeze and pawing in their strength ; their war-chariots, with scythes fastened on the ends of the axle-trees, were driven by men armed with javelin and club ; and considerable numbers stood among the breakers, waiting coolly for the moment to strike.

The Roman legions were almost afraid to obey orders. When the command was given to land the men hesitated, till a standard-bearer leaped into the water, waving the ensign over his head and shouting, "Follow me, my fellow-soldiers ; unless you will give up your eagle to the enemy !" This breaking the spell, the soldiers left the boats, and within a few minutes a severe struggle began. The engines of Cæsar sent their missiles to a distance, dealing out destruction so that the Britons somewhat gave way. When the higher ground became the scene of action the charioteers lashed their steeds to madness, the scythes cutting down all

within their reach. The native patriots fought bravely but the superior skill and arms of Rome won the day. Such were the Britons nineteen centuries ago.

We will pass over about five hundred years, and enquire into the state and character of the Britons at that period. The blessings of civilization had been introduced; Roman architecture adorned walled cities, gardens and orchards produced delicious fruit; wide pastures and rich corn-fields met the eye in various directions; and good roads offered facilities for travelling. The country so much improved, became an object of envy to rough and powerful neighbours, whom the Roman garrison had kept at bay. But, as the Roman Empire was rapidly hastening to its fall, the forces were recalled from Britain; whose people having almost forgotten their ancient prowess, wrote thus touchingly to Rome for succour: "The barbarians chase us into the sea, the sea throws us back upon the barbarians; and we have only the hard choice left us, of perishing by the sword or by the waves." Such, however, was the state of the empire, that Rome could afford them no help.

The Britons had some acquaintance with a warlike people of Germany, who were divided into different tribes, and known by the name of Angles and Saxons. They were described as being tall, big-boned and blue-eyed. Armed with the sword, spear, and dagger, the battle-axe and heavy-spiked hammer, they were formidable. We can imagine them striking a bargain with the Britons, to assist them to drive the enemy out of their country, for which service they were to be supplied with food and clothing. An acquaintance with

the country suggested the thought to the strangers, that it was worth winning for themselves. Accordingly, battles were fought, district after district was subdued, till large parts of the country fell under their control. They changed the customs of the Britons, and gave them a new language, which forms the basis of our present tongue. They stamped the names of the days of our week with their idolatry, and planted the superstitions which frightened us in our childhood.

Soon after the Anglo-Saxons were established in Britain, the Christian religion was formally introduced. There is reason to believe that the gospel was privately preached here in the early part of the third century, probably by some of the Roman soldiers, or by merchants who visited the coast, and that considerable numbers of the people embraced it. But it was not till the latter part of the sixth century that a band of missionaries arrived for the ostensible purpose of preaching the gospel. St. Augustine and forty Benedictine monks constituted the missionary staff, which arrived at the Isle of Thanet in the year of our Lord, 597. They were permitted by Ethelbert, King of Kent, to settle at Canterbury. Great success attended their labours, and the royal family was soon numbered among their converts. The Kingdom of Essex soon after received the gospel. A national council was held to determine whether they should continue their idolatry, or become Christians. In the course of the discussion a chief arose, and said, "Thou hast seen, O King, when the fire blazed and the hall was warm, and thou wast seated at the feast amidst thy nobles, while the

winter storm raged without, and the snow fell, how some solitary sparrow has flown through, scarcely entered at one door before it disappeared at the other. Whilst it is in the hall it feels not the storm, but after the space of a moment it returns to whence it came, and thou beholdest it no longer, nor knowest where, nor to what it may be exposed. Such, as it appears to me, is the life of a man,—a short moment of enjoyment, and we know not whence we came, nor whither we are going. If this new doctrine brings us any greater certitude of the future, I, for one, vote for its adoption." At the close of this address the council agreed to become Christians; and before they separated the altars were broken down, and the idols were abolished.

Other influences besides religion, contributed to modify the British character. The hardy sons of Northern Europe sought a home in the country. But William of Normandy attempted the most extensive changes. He resolved on the bold attempt to conquer England, and made great preparations for the undertaking. A fleet, consisting of 400 ships with masts and sails, and 1000 transport boats, conveying a large army, composed of men who had sold themselves for plunder, crossed the Channel in September, 1066. A banner, consecrated by His Holiness of Rome, floated from the mast-head of the ship in which William sailed; and on his finger was a ring containing "one of the hairs of St. Peter," the gift of the Pope. A landing was effected, battles were fought, the Saxon King was slain, and England passed into the hands of

William the Conqueror. He laid the foundation of English aristocracy, and tried to soften our character and frenchify our language. But the sterling virtues of the Saxon character remain uninjured, notwithstanding the severe ordeal through which they have been passing for nearly a thousand years.

It may be seen that the Britons are the descendants of brave men. The manner in which they met Cæsar and his legions displayed unmistakeable courage. The first mixture of foreign blood was with the valour of Rome; the second was with the bold and adventurous Angle and Saxon; the third was with the sea-kings of the north; and the fourth was with the resolute and ardent people of Normandy.

The plan of this lecture does not permit us to sketch the character of the Scots and the Welsh, whose descendants mingle most honourably among the Britons of the nineteenth century. But if England was brave while she was subdued by superior skill and rougher natures, what language can describe the full-fledged patriotism and the daring spirit which protected the highlands of Scotland and the mountains of Wales from a foreign power?

Having glanced at the character of the Britons in several stages of their history, we now proceed to point out some of the Birthrights which belong to their descendants. The first which we shall mention is, "*Choice in our Religious Profession.*" The religion which does not spring from our choice is either superstition or hypocrisy; notwithstanding this, efforts have

often been made to force a creed upon a people, to cut and trim the ceremonies of worship, requiring all persons to observe them, and with the strong arm of the law, to compel all classes to support a nominal Christianity. This course may be consistent with the creed of a Mahomedan, but it is utterly out of place when applied to the worship of God who is a Spirit, and whose worshippers must engage in spirit and in truth. The leading strings of the state, and the defence which carnal weapons can supply, are not necessary to spiritual religion. Nor are we afraid of Gospel truth being swamped by the liberty which every man has to publish his own creed. The Bible challenges the severest examination. Every fresh discovery throws light upon its history; and the history of the nations is a comment on many of the prophecies.

Admitting two things—that the Bible is a revelation from God to man, and that it is our privilege to observe its doctrines according to the dictates of our own conscience—we may safely separate into our denominational families, and express our views from our respective standpoints. We venerate the name, and rejoice in many of the doings of the Established Church of our fatherland, but we deprecate the idea of a Church Establishment in these colonies. Our religion must be free. The distinctive names by which our Churches are known, the forms of our worship, and the time and place of our devotions, must be objects of our choice. This forms the most valued banner among the signals of our privileges; we will joyously wave it through life, and clutch it with our death grasp.

We claim "*Personal Freedom*" as our birthright. The home of our fathers was once cursed with the deadly miasma of slavery; but the moral atmosphere has been purified, the political marshes drained, and now

"Slaves cannot breathe in England: if their lungs
Receive our air that moment they are free.
That's noble! and bespeaks a nation proud,
And jealous of the blessing."

It was with the heart of a true Briton that the poet sang,—

"I would not have a slave to till my ground,
To carry me, to fan me while I sleep,
And tremble when I wake, for all the wealth
That sinews bought and sold have ever earned."

Our country is disgraced by crime, and clogged and troubled by poverty, but her people are free. None may be imprisoned without having an opportunity to disprove the charges alleged against him. Trial by jury is our honour. And if there are things perpetrated in darkness against our general interests, the fault lies partly with ourselves; for the state of all classes, even to the felon's cell, may be published upon the house-top.

The well-known proverb, that an Englishman's house is his castle, expresses our national freedom; for the poorest man may refuse to admit within his doors the richest and most influential. Royalty itself cannot force an entry through the poor man's gate, while there is, perhaps, not a house in Her Majesty's dominions where our beloved Sovereign would not be heartily

welcomed. Go to our fatherland, ye despots of different countries, and learn that a people can be loyal and free ; and that a monarch can sway a sceptre over a large portion of the world, and yet cheerfully acknowledge, that among her own subjects her sceptre has its limits.

“ That we can *emigrate at our pleasure* ” is another feature of our liberty. Who can calculate the immense advantages which flow from British emigration ? Through it the broad prairies of America have been studded with plantations and cities. Southern Africa, the coast of China, and the plains of India, afford a home to our fellow-countrymen. The hidden treasures of Australia are given up at the call of British industry ; and our arts, language, and literature are giving a new character to that country ; and New Zealand, known a few years ago as the home of the man-eater, is become our adopted country.

“ *The cultivation of the mind* ” is on our list of birth-rights. No field pays better for cultivation than the mind, and none produces more sorrows if it be neglected. While we do not now enter into the discussion of state education, we distinctly say that the state should put no impediment in the way of instruction. For education is a natural right, the opening powers of the mind demand it. It is a religious right. Men are not to be Christians because their fathers were, but through an intelligent examination of the Holy Scriptures, and the work of the Holy Spirit in the heart. We have a commercial right to education, to enable us to understand our relations to the nations which supply

our wants. We have a political right to education. To be ignorant of the constitution of the state under which we live were our disgrace. This is especially the case in reference to Great Britain, where the three estates of the realm are so connected, that to maintain the whole intact is to secure the honour and safety of each. To make war or proclaim peace, to levy taxes or to expend public money, are objects to which the representatives of an intelligent public turn their attention. Nor is the demand for general education less felt in the Colonies, where men are cautiously voted into office, and closely watched as they deal with the wants of an unformed country. We have a social right to education. Instead of unhinging the natural and acquired positions of relative life, it throws a charm over each; for, by its influence conversation is refined, manners are improved, and new sources of enjoyment are discovered.

There was a time, and within our memory too, when thousands of British children were virtually denied the elements of education. Cotton-mills and coal-mines were the places of their drudgery through so many hours of the day, and from such an early period of their childhood, that their mental and moral nature had no room to expand. But the noble arm of British legislation came to their rescue, and, breaking the fetters which bound them to unnatural toil, made them feel that they were free to obtain knowledge. By Government institutions, denominational efforts, or private enterprise, the means of a sound elementary education are now placed within the reach of all classes of the com-

munity. This is confessedly a difficult subject in the colonies. The right is universally acknowledged ; but on account of the scattered residences of the people in many of the country districts, it is not easy to place a schoolroom within the reach of all.

We claim the right "*to rise in the scale of social life.*" Absurd pretensions are sometimes displayed which savour of caste, but touch the subject and the illusion vanishes. The children of our proudest nobles may come down to the plebeian standard, and the offspring of commoners may be privileged to wear a coronet. The present age is rich in examples of men who commenced life in the lowest duties of warehouses, which they afterwards called their own. A young man who has a fair share of health, intellect, and energy, may generally rise. But in order to do so he should consider no toil too mean which is not morally mean, no self-denial too great which will not interfere with his health. Purity of purpose, integrity of heart, a steady aim, and punctual attention to engagements, are among the instruments of success. The men who commence such a course in early life, and continue it, will become the holders of our property, the members of our legislature, and the ornaments of our country.

To teach that portion of our community, whose habits of drunkenness and profligacy are our national disgrace, that they may rise to honour and usefulness, is of the utmost importance. Their own thought is that their status in society is fixed, and that there is nothing better for them than to drink, and drink till they die. Break this demon spell, awaken a desire to

exchange the wretched hovel for a decently-furnished cottage, to secure a freehold with the money which has been spent at a public-house, and to take the place which the providence of God and an enlightend government invite them to fill, and you will open a door of hope. The man who desires to rise should know that the attainments by which he is to lift himself up must be solid. Pretensions may support him for a time, but if he would gain esteem, if he would be entrusted with the secrets and wealth of others, if he would be a statesman of merit, his knowledge, his principles, and his practices must bear impartial examination. Ye young men, aim at this solid work. Read, think, and act for it; then you will be ennobled by the best of patents—the honour of wise and good men, and the approval of God.

“*The freedom of the press*” is another of our birthrights. Our moral sense may be offended at much which is published, and our reason and judgment may condemn many a printed page, but a gagged press would be a greater evil, we presume, than the vicious publications which are spread by means of a free press. “No man,” says old Humphrey, “likes to be told of his faults;” and yet, in many cases, this is the only course which leads to their removal. The most effectual means of pointing out the faults of public men and public measures, is by the press; and although this is often done by caricature rather than by portrait, considerable benefits occasionally result from it. The best of men are saved from numberless temptations when they know that the eye of a lynx watches them, and

that steam presses are ready to report their doings to the ends of the earth. A monarch cannot easily become a despot, nor can a conspiracy easily succeed against the throne, where the press is free.

A free press is the handmaid of religion. Let error be hatched, the pen of a hundred editors seizes it before it leaves the shell. Let immorality occupy the high places of the field, no sooner is it discovered than the man who has the temerity to assume such a position is brought down with a loud crash. From an enlightened and consistent clergy the nation receives incalculable advantages; and a free press greatly increases their power. Instead of wishing the secular press to keep off religious ground, we would that it may tread this ground oftener, but with proper reverence, and publish freely on every point of religious pretension. We would say to the editors of the secular journals—Gentlemen, examine our character, our teaching, and the modes of our worship, report our doings and our failings; if we cannot stand such a trial, the sooner we give place to a body of men whose character may be more consistent with the religion we profess, the better will it be for the church and for the world.

Yet, there is a region into which it were dangerous for the press to enter. The name of this region is *Libel*. Here, licence becomes licentiousness; liberty, the freedom of the assassin. The fire which is the handmaid of our arts, and the pleasant companion of our evening hours, without proper restraint, becomes the destroyer of our property and life. Were the press allowed to libel at pleasure, the fairest dealings, the most honour-

able motives, and the best concerted plans to bless mankind, would be withered by a poisonous touch.

Could we reach the editors of our public journals, we would say—"Sirs, we honour your mission; for you have a large share in forming our national character. It is your work to beard the hydra-headed monster, Vice, in his den, and to cleanse the Augean stables. You are not like Hercules in the cradle, but like Hercules with lion's skin thrown over his shoulder, and club in hand, you stand ready to do the work which the providence of God, an enlightened government, and an expectant public, are asking you to do. While you are watching others, a jealous eye is fixed on you; the high position you have gained can be held only by your being a terror to evil doers, and a praise to them that do well.

We will now invite attention to the means by which these "rights" have been obtained. To trace the incipient feeling after liberty, and watch its growth; to describe the burning resolution of men to break their fetters, and to leave their children free; would make this lecture too long. All that we attempt is to illustrate a few principles of action, by which our fathers were guided and supported in their attempt to secure our freedom.

Political Freedom is the first which we shall mention. In the dark days of our national history, the barons and the serfs seem as though they were not made of the same blood; the former presuming on a right to command at pleasure, and the latter considering it their duty to obey in all things. No class of persons was

safe ; for the spirit of civil war, slumbering awhile like a hidden fire, was ready when circumstances disturbed it, to scatter abroad firebrands, arrows, and death. As light entered the public mind, it became desirable to redress the national grievances, to place the throne on a better foundation, and to secure to the people their natural rights. This was gradually accomplished, and forms our present boast. The sceptre is undisputed, the peerage forms a middle estate, and the people have a voice in the government of the country through their representation.

The first draft of our great national Charter is said to have been made in the reign of Edward the Confessor, and was confirmed, with some alterations, in several successive reigns. The instrument which we generally call *Magna Charta*, was obtained by the barons, sword in hand, from King John, on the nineteenth day of June, in the year of our Lord, One thousand two hundred and fifteen, in a field near Windsor. Henry the Third, the successor of John, repeatedly violating the Charter, the nation became alarmed, and used the most solemn measures to confirm the provisions of it in perpetuity. The scene on one of these occasions is worth describing. A grand assembly is convened in Westminster Hall ; there stands the King, in the forty-sixth year of his age ; and there stand the nobility and bishops with lighted candles in their hands. An officer deliberately reads the instrument, the King assuming a demure look, and holding his hand upon his heart. The instrument having been read, the King engages on oath to observe faithfully

and inviolably all its provisions, as he is "A man, a Christian, a soldier, and a King." The Bishops then extinguish the lights by throwing them on the ground, and exclaim, "Thus let him be extinguished, and stink in hell, who violates this Charter!" The instrument confirmed in this solemn manner, with the additions made to it afterwards, secured to every subject of the realm his life, his liberty, and his property, unless they be forfeited by the judgment of his peers.

Another course of means by which our rights were secured we designate, *The Superiority of Moral Principles*. We will present a few scenes illustrative of this position. In the first scene we may observe a man in the cloisters at Oxford poring over the Latin Bible, and then pacing his room with irregular step, indicating the fire which deep thought and noble resolutions had kindled. From his busy pen, books are thrown off with astonishing rapidity. He translates the Vulgate into English, and goes to a foreign land to publish it. Now a large fire attracts our attention; around it stand men wearing the badge of office, anxiously watching the progress of the flames. There lies a pile of books, to consume which this fire was kindled, and these officers are employed. In yonder parish church an old man, clothed in clerical robes, is suddenly seized with palsy, and is taken home to die. Again our attention is drawn towards a large fire, kindled to consume a human body, which is dug out of its grave for this purpose. Now learn, that the man whom we saw at his books, the translator of the Bible into English, the author of the books publicly burnt, the old man stricken

by death in the parish church, the man whose remains were exhumed and burnt,—was John Wickliff of blessed memory.

Another scene presents garments rolled in blood, and burning and fuel of fire. In the market places of crowded cities, and in the fields of thinly peopled villages, iron stakes are driven into the ground; to these stakes venerable bishops of the Church of Christ are fastened with chains, cart-loads of faggots are piled round them, the torch is applied, and the servants of the Most High God pass through the fire into glory. Mothers of large families are at the stake, determined rather to suffer than to sin. Men in the prime of their strength look from their fiery stand-place with a noble courage. In one place the youth stands as erect as the stake to which he is fastened; and in another place fair maidens pass triumphantly through the fire to the heavenly inheritance. Amidst the crackling of thorns and the fury of the flames, the sinews of the sufferers snap, and their blood-vessels burst! Some are reduced to ashes in a few minutes, and others are slowly roasted! Here, they are mocked with the cry, “Recant!” and there, others in mercy cleave their heads asunder! Horrible as this spectacle was, it was a grand triumph of moral principles over error, baseness, and sin.

In another scene, we look into prisons filled with many of the best men of their day. Here sits Baxter at his study-table, for he must needs write in his cell; and there lies Bunyan dreaming of his pilgrim on his way to glory. On the high seas may be seen the “Speedwell” and the “Mayflower,” with a cargo of

men, women, and children, on their way to plant the tree of life and civilization on a new continent.

Since those days the servants of God have met with every kind of abuse and insult, while they were sowing gospel seed in every county of Great Britain. Words cannot express the debt of gratitude which we owe to the noble-minded men who purchased our liberties at so great a cost ; nor ought we ever to review those scenes without presenting an offering of thanksgiving to God, by whom our fathers were sustained and we are blest.

It remains for us to show how we can best transmit these birthrights to our posterity. In attempting this, we must not lose sight of the great features of the present age. This is the age of freedom. Many nations are free, or trying to become so. The thrones of despots are tottering. Decrees of kings and bulls of popes are frail things with which to bind the human mind in the present day. Cannon balls and fixed bayonets may operate above ground ; but there is an underground movement, the stirrings of the inner man panting after clearer light, and a nobler manhood. Great principles are meeting their antagonists ; truth must be the result of this engagement ; and who can tell to what extent the movements of the present age may affect generations to come ?

We should have a clear conception of the value of our birthrights. They may be undervalued, as too many undervalue the blessings of sunlight, air, and water. Unless we appreciate our advantages properly, we are not likely to teach them to our children, nor to prevent them from becoming the dupes of designing

men. Suffer no bribe to repress the spirit of inquiry and no fear to prevent you from taking your proper stand in reference to the great questions of the age.

Maintain a consistent conduct, or the formal advocacy of a noble cause will be of little use; for nothing tends to lessen our influence more than inconsistency. To hear a man boast of his political freedom while he is truckling to mean mercenary motives, is contemptible. And he who loudly proclaims the superiority of moral principles, and at the same time panders to every lust, deserves the execration which is heaped upon him. But if a man is firm, without being obstinate—if he defends his position with sound reasons—if he is not given to change, not a time-server—if he yields to none but honourable principles,—not only does he contribute to the welfare of society now, but confers an inestimable benefit on the people who shall come after him.

But of all the means by which our privileges may be transmitted to our children, true religion occupies the chief place. "Godliness has the promise of the life that now is, and of that which is to come." Its effects are seen wherever the Bible is free, and the gospel is faithfully preached. It invigorates the mind, and prepares the heart to respond to the various calls of society. If sound Protestant religion—the doctrines of the Bible and a ritual agreeable to the New Testament—prevail, we need not fear for the future; for our birthrights are secure in the keeping of these principles. We are contented, therefore, about the future, if we sow good seed in the field; for whatsoever a man soweth, that shall he also reap."

LECTURE V.

CHRISTIANITY IN THE MIDDLE AGES.

The dark ages : foretold—Marked by doctrinal errors, immorality, worldly influence.—The Crusades: their origin, object, progress.—The Waldenses: their history, doctrines, character—Bishop Claude—Missionary efforts—Revivals—Mission in England.—Persecution: Bull of Innocent III.—Horrible persecutions—Milton's sonnet—An Inquisitor converted—The Waldenses arm in self-defence.—The Churches compared—Lessons taught.

THE period to which this lecture belongs lies principally between the close of the fifth, and the commencement of the fourteenth century. This period, known as the dark ages, is particularly noted as the time when the gospel of Christ was perverted, and a spurious and ridiculous form of Christianity was established in its stead. But God left not himself without a witness in these days of darkness, for, as a light shining in darkness, the Waldensian Church stood out in strong contrast against the crime and folly which were then so commonly connected with the Christian name. We will endeavour to exhibit these two phases of the Christian religion in the following pages.

The Apostle Paul foretold that the time should come when men would "turn away their ears from the truth, and be turned unto fables." The mystery of iniquity began to work in the Apostles' age; but there loomed in the distance "one whose coming is after the

manner of Satan, with all power, and signs, and lying wonders." This prediction was minutely accomplished in the history of the dominant church in the middle ages, when the plain, earnest, lifegiving ministry of Christ and his Apostles was changed for the puerilities of human fancy.

The pride of the imperial city was cherished in the appointment of the Pope as "Universal Bishop." The infallibility of his Holiness in all matters of faith and morals was deemed necessary, and was openly taught. Tradition was considered equal in authority to the sacred Scriptures. The Bible was looked upon as either a dangerous book for the common people to read, or as a sealed book, whose meaning could not be ascertained without the comment of the Church. Having closed the Bible against the people, the Church assumed the power to deal with the consciences of men *ad libitum*. Accordingly, the absolution of sins became a matter of business—a scale of charges to correspond with the sins committed was drawn up and published; nor was this confined to the past, but the payment of the proper sum permitted the projected sin to be committed. No crime was too black, no immorality too base, for this foul indulgence to cover. Not content with the sacred Scriptures concerning the future world, a new state was invented, and named Purgatory; the regulations of which being considerably affected by the sums of money paid into the funds of the Church. This led to the offering of prayers for the dead, the canonization of saints, and their intercession for the faithful. The Clergy were forbidden to marry, and, consequently,

were cut off from the honourable sympathies of social life. No place was too sacred, and no exercises too serious, for the intrusion of folly and presumption. What idea could be more absurd than this, that the consecrated wafer is the real body of the man Christ Jesus? If a doubt was expressed concerning the teaching of the Church, punishment, with its horrible appliances of whips and knives, fires and machinery, was ready to reduce the inquirer to order, or at least to prevent his example from being followed by others.

Error in doctrine naturally led to error in practice—hence the immorality which obtained among all classes. The Clergy being acknowledged as the sole interpreters of the Bible, learning was so little encouraged, that but few persons among the laity were able to read. While remission of sins could be obtained for money, it was not likely that base passions would be easily restrained; and while men prostrated themselves before crucifixes and consecrated wafers, it was not likely that their minds would be ennobled by other pursuits. Accordingly, the middle ages form a sad contrast, not only with the light of the present day, but in many respects, also, with the best days of Greece and Pagan Rome.

But the influence of the Church became immense. Kings submitted to her decretals, armies moved at her bidding, and all classes crouched at her feet. Her principal ministers were clothed with scarlet and fine linen, and fared sumptuously every day. The revenues of many lands increased her funds. Splendid architecture and thrilling music lent their charms to her aggrandise-

ment. Not content with the dominion of the earth, she tried to control the glories of heaven and the damnation of hell. She was especially rich in the relics of the saints, not only treasuring up their bones and hair, but professedly their very breath and tears! It is a melancholy fact that multitudes knew nothing of Christianity but through this distorting medium; and it is not to be wondered at that many a sober-minded Mussulman turned away in disgust, and that the pagans confounded it with their own idolatry.

Instead of being the light of the world and the salt of the earth, the Church became the centre of ignorance, folly, and pride. Fables formed the substance of public preaching. In discipline, severity took the place of love; humility gave way to the pride of power. In the exercise of this power, subjects were freed from their oath of allegiance; nations were occasionally laid under interdict; and kings prostrated themselves in the dust, that the foot of the pontiff might be placed on their head. Piety, affronted and astonished, fled, and hid herself in cloisters and in the wilderness. In such places, a few persons who lived by faith in the Lord Jesus, were found in the darkest ages. But, instead of spreading the religion which they enjoyed, some of the best of men supposing that eminent piety could not bear the jostle of this rough world, sought a dwelling place where unhallowed footsteps might not be heard. They were followed by other persons who found that by exchanging places, they only exchanged one form of sin for another. Having forsaken the fountain of living waters, they hewed out for themselves cisterns which could hold no water.

In the latter part of the eleventh century, a new field of enterprise was opened. Jerusalem had long been the city of their pilgrimages, but the "holy sepulchre" was now in the hands of the Mahometans. To rescue this from the Saracens was considered a most Christian work; and for about two hundred years the wildest enthusiasm was displayed in the attempt. The honour of arousing Europe to this undertaking belongs to Peter the Hermit. His untiring energy, thrilling eloquence, and abstemious habits, gave him great influence. Having procured the approbation of the Pope, Peter crossed the Alps, went through different countries, visiting both court and castle, town and village, producing immense excitement in every place. Men, women, and children in prodigious numbers, set out on the wild enterprise, resolved to rescue the holy city, or perish in the attempt. Horrible casualties befel them on their journey; they were swept off by hundreds of thousands by fatigue, famine, and the sword. The survivors, nothing daunted, continued their march. When they came within sight of Jerusalem, they were almost frantic with joy; noble knights dismounted and walked barefoot, the people kissed the ground on which their hearts were set, and forgot their fatigue.

Having arrived at the walls of Jerusalem, they prepared their plans to take the city by storm. A grand procession formed the preliminary movement. The priests, clothed in white, bore crucifixes and images of the saints, and the crusaders followed, chaunting hymns and litanies. The city was attacked the next day with the utmost enthusiasm, the very women joining in the

danger and fatigue. After a strong contest the gates were forced, followed by a slaughter in which neither age, rank, nor sex was spared.

O Jerusalem, Jerusalem, what scenes have been witnessed within thy walls! There the prophets and apostles laboured; and there Jesus, the Son of God, lived and laboured; there the Holy Spirit descended; and the first Christian church was formed. But being unmindful of their high and holy calling, the inhabitants of Jerusalem were destined to feel the withering blast of war. What they suffered when the Roman legions besieged them, and then destroyed the city, no tongue can tell. And now that the Saracen power is broken, and Christians, so called, are their rulers, they are exposed to the fiercest passions. For what purpose was all this slaughter? the enormous expenditure which preceded it? and the sacrifice of hundreds of thousands of men, women, and children? The heart sickens at the thought. Christianity was wounded in the house of her professed friends; and the heathen were deterred from seeing any form or comeliness that they should desire her.

We will now present another phase of Christianity, as it existed in central Europe in the middle ages. In the Alpine regions, where God piled up masses of rocks to form the ramparts of his true church during the general defection, we find a people who never had the mark of the beast on their foreheads. These, conversant with rugged scenery, extensive glaciers and sweeping avalanches, shut out from the refinement of society, accustomed to coarse fare and much bodily en-

durance, were a part of the Church of God ; and the gates of hell could not prevail against it. Its character and position was fitly expressed by the national motto, *Lux lucet in tenebris*. The light shineth in darkness.

The general name by which this people was known was "Waldenses," supposed by some to be derived from Peter Waldo, an eminent man of the twelfth century. But this appears to be an error, as this name was given to the inhabitants of Piedmont long before the time of Waldo. According to some, it was probably derived from the Latin words, *Vallis densæ*, meaning the inhabitants of the shaded valleys.

As their history was generally written by their enemies, we have often to glean the real character of this people from the charges which were alleged against them, and the replies which these charges elicited. Names of the most offensive kind were freely given to them, and revolting and inhuman practices were laid to their charge. They were represented also as being split into factions without any bond of union, and to support such a notion they were called by various names ; some of these were taken from influential persons among them, some from the clothing which they wore, and some from the crimes which were charged against them. " On the Italian side of the Alps they were called Cathari, Berengariens, Beghards, Paulicians, Patarines, Subalpines, and Vaudois ; on the French side they were known as Albigenes, Poor men of Lyons, and many others."

But they had a bond of union, and that bond was the

Bible. They had "one Lord, one faith, one baptism ; one God and Father of all ; who is above all, and through all, and in you all." They regarded the Church of Rome as the Babylon of the Apocalypse, they denied the corporeal presence of Christ in the Eucharist, they rejected the sacraments of confirmation and confession, they refused to call marriage a sacrament, and the exposure of images in churches they called idolatry.

Rainier Sacco, an inquisitor sent among them by the Pope, wrote a book against the Waldenses, in which he states the following traits of their character : " The heretics may be known by their manners and their language ; for they are well-ordered and modest in their manners ; they avoid pride in their dress, the materials of which are neither expensive nor mean. They do not engage in mercantile pursuits, in order that they may avoid temptations to falsehood, swearing, and fraud. They live by their labour as artisans, their men of learning are likewise shoemakers. They do not amass wealth, but content themselves with what is necessary. They are chaste, especially the Leonists. They are temperate in eating and drinking. They do not frequent taverns or dances, and are not addicted to other vanities. They are on their guard against the indulgence of anger ; they labour constantly ; they study and teach ; they also pray, but little ; they may be known also by their concise and modest discourse ; they guard against indulging in jesting, slander, or profanity." And several other contemporary Roman Catholic writers might be quoted in confirmation of the foregoing extract.

In some instances persons continued within the pale of the Church of Rome, and yet maintained the doctrines of the Waldenses. Among these, Claude, Bishop of Turin in the ninth century, may be cited as a noble example. The following quotation from his discourse on the idolatry of the mass was an unmistakeable statement in those days of darkness. "Such persons must be told, that if they are disposed to adore every piece of wood that is cut in the form of a cross, that there were many other things which had a connexion with Christ in the days of His flesh, which are fitter objects of adoration. . . . Let us adore mangers, because soon after His birth He was laid in a manger; let us adore old swaddling clothes, because He was wrapped in such; let us adore ships, because He often sailed in a ship; He taught multitudes out of a ship; He slept in a ship; and was in a ship when He ordered His disciples to cast out the net in which the miraculous draught of fishes was caught. Let us adore asses, because He entered into Jerusalem mounted on an ass. Let us adore lambs, because it was written, 'Behold the Lamb of God which taketh away the sin of the world.' Let us adore lions, because it is written of Him, 'the Lion of the tribe of Judah, the root of David, hath prevailed.' Let us adore rocks, because after being taken down from the cross, He was placed in a sepulchre hewn out of a rock. Let us adore the thorns of the bramble, because a crown of thorns was placed on His head during His passion. Let us adore reeds, because they furnished the soldiers with an instrument for striking Him. Lastly, let us adore spears,

because one of the soldiers pierced His side with a spear, and out of it there came blood and water."

The Waldensian Church did not content themselves with rejecting the errors of the Church of Rome, and maintaining a strictly moral life, they believed in the atonement of Christ to the saving of their souls. Sir Samuel Morland, who was British Ambassador at the Court of Turin in the time of Oliver Cromwell, procured several ancient manuscripts containing a statement of their doctrines. From those manuscripts it is seen that their views of Divine truth, and their experience in the things of God, were the same as obtain among the Protestant Churches of the present day; and that four hundred years before the birth of Martin Luther, the grand doctrine of salvation by faith in our Lord Jesus Christ distinguished the Waldensian Church from the Church of Rome.

The missionary spirit prevailed in the Church of the Waldenses, but they were much hindered in their attempts to spread the Gospel. Sometimes they swam rivers by night to give instruction to the anxious inquirers. Some took a basket of small articles for sale from door to door, and having gained the attention of persons, they repeated well-selected portions of Scripture, and applied them with fervour and propriety. Their holy zeal led them beyond the shadows of their mountain homes. Great success attended their efforts in distant lands, so that their converts were found in France and Italy, in Flanders and Germany, and even in Great Britain.

They experienced some extensive and glorious re-

vivals of religion, in which large numbers were converted to God, and believers were built up in their most holy faith. The consistency of their conduct and the operations of the Holy Spirit produced great changes upon some of their enemies. An inquisitor, who spent many years among them as their decided enemy, was converted to God, and then preached the truth which he had laboured to destroy, and was burnt to death as a witness for the truth as it is in Jesus.

There appears to have been a blessed work of grace in Germany during the twelfth century. A missionary band, comprising thirty German men and women, came to England in the year one thousand one hundred and fifty-nine. They openly dissented from the doctrines peculiar to the Church of Rome, and expressed their implicit faith in the sacred Scriptures. "For this expression of their faith, they were ordered by Henry the Second, in conjunction with his council, to be branded with a hot iron on the forehead, to be whipped through Oxford, to have their clothes cut short by their girdles, and to be turned into the open fields. And as it was winter, and no person was permitted to shelter or relieve them, they all lost their lives through cold and hunger*."

The persecutions to which the Waldenses were exposed were among the most shocking which the pen of the historian has recorded. In the early part of the thirteenth century Innocent the Third issued a bull, calling upon the faithful to arise and extirpate the

* See Milner, Cent. xii. chap. vi.

heretics, promising the remission of their sins to all who would engage in the expedition. "We exhort you," said the Pope, "to endeavour to destroy the wicked heresy of the Albigenses, and to do this with more rigour than you would use towards the Saracens themselves. Persecute them with a strong hand, deprive them of their lands and possessions, banish them, and put Roman Catholics in their room." On the publication of this bull a thousand knights of France encased themselves in iron armour, fifty thousand of the lower classes joining them, and the whole force was placed under the command of Simon de Montfort, a man who was a disgrace to human nature. When this crusade was ready the Bishops blessed their standards, and prayers were offered for their success. The town of Beziers in Languedoc, containing about sixty thousand inhabitants, was devoted to destruction. As some of the people were Roman Catholics the enquiry was made "How shall we rescue those of our own faith?" "Kill them all," the Pope's Legate replied; "the Lord knoweth them that are His." The carnage which followed fell alike upon the strong man and the aged, the matron, the maiden, and the little child. "Seven thousand persons sought refuge in the castle," and there, said an eye-witness, "We burnt them all with the utmost joy." Atrocities equal to the most shocking cruelties practised in the late Indian rebellion, were often inflicted upon the Waldensian Churches, in addition to which others peculiar to their country were applied. Driven from their homes they were compelled to spend their nights on the tops of their wintry Alps.

Mothers cradled their babes in the caves of the mountains. Some persons were unnaturally fastened so as to resemble a ball, and then rolled down the hills. The mode of torture and death which others endured may not be described here, but they are all written in the books which shall be opened when every man's work shall be tried, and the eternal destiny of every man be fixed. Multitudes from the Middle Ages will be found among the "Noble army of Martyrs," who came out of great tribulation, and washed their robes and made them white in the blood of the Lamb. The beautiful sonnet of Milton, written in reference to these persecutions, may be appropriately introduced :—

"Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold,
Even them who kept thy truth so pure of old ;
When all our fathers worshipped stocks and stones,
Forget not: in thy book record their groans,
Who were thy sheep, and in thine ancient fold ;
Slain by the bloody Piedmontese, that rolled
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven. Their marty'd blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant ; that from these may grow
A hundred fold ; who having learned thy way,
Early may fly the Babylonian woe."

These sufferings were borne with exemplary patience, which produced a blessed effect upon their persecutors, as may be seen from the following instances. In the first half of the fourteenth century, Echard, a Dominican monk, was appointed an inquisitor among the

Waldenses, and true to his calling, he cruelly oppressed them. But their consistent conduct and plain powerful appeals to the sacred Scriptures, so interested him, that he became a true penitent, and obtained salvation through faith in our Lord Jesus Christ ; and then, choosing affliction among the people of God, he preached the faith which he had laboured to destroy, and was burnt to death as a martyr to the truth at Heidelberg. Another remarkable instance of the power of the Gospel was seen in the conversion of Raynard Lollard, a Franciscan, who had for some time displayed his hatred against the Church of Christ. After a course of usefulness he was burnt at Cologne. It is probable that he was useful among the people of England, and from him those who feared God were often called Lollards.

In a few instances they took up arms in defence of their homes, their wives and their children. It was a sadly interesting sight on one occasion, to see the men opposing a murderous army in one of their narrow passes, while the women and children were on their knees, crying, " O God, help us." Nor did they cry in vain, for God rolled down upon their enemies a thick fog, so that they lost their way and returned without accomplishing their object. But such instances of self-defence must not be interpreted as meaning a want of loyalty ; for while they resolved to render unto God the things which are God's, they were scrupulously diligent to render unto Cæsar the things which are Cæsar's.

In this brief sketch it is seen that the Christian Church in the middle ages consisted of two parts, one

being characterised by adherence to the word of God, the other by the traditions and ceremonies of men. The weapons of one were not carnal, but were mighty to subdue the hearts of men ; the weapons of the other were fire and sword. One derived their consolation from the Holy Spirit and the hope of heaven through the atonement of Christ ; the other, glorying in their shame, disgraced human nature with deeds of darkness, such as were not named among the heathens. It needs not be asked which were the followers of Christ, for they of whom the world was not worthy wandered in deserts, and in mountains, and in dens and caves of the earth ; but while they had no continuing city here, they found their way to a city whose builder and maker is God. While we see in this persecuted people of God much to admire and imitate, we are reminded of the words of Revelation : “ I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus : and when I saw I wondered with great admiration [amazement.]”

From the preceding facts a useful lesson may be learned. While enjoying our freedom we may not forget our brethren of past ages. By their close attention to the Bible, we are cautioned against those who would explain away its precious truths. No form of false charity should be permitted to dishonour the great Protestant principles which supported our fathers in the cloudy and dark day. The high spirited loyalty of the Waldenses may increase, if possible, our respect for the powers which are ordained of God. Our missionary zeal may be stimulated by considering the efforts which

they made to carry the Gospel into distant countries ; and the success which attended their efforts, in the face of powerful opposition, may afford us encouragement in our work of faith. Let us accept proof from their conduct in reference to the desire of wealth and power, and be content with such things as we have. Let us so live that the enemies of Christ shall have no evil thing to say of us ; and as we now look back on the Waldensian Church as a burning and shining light, so when centuries shall have rolled over our graves, may the men of God look at the record of our proceedings with pleasure, thank God, and take encouragement from the course which we pursue.

LECTURE VI.

ON THE ACTS OF THE APOSTLES.

Preparatory events. The triumphs of the Gospel in Asia—Jerusalem, Samaria, Cæsarea, Antioch. The introduction and progress of the Gospel in Europe—Philippi, Thessalonica, Corinth, Athens, Ephesus, Rome. Conversion of remarkable persons—Saul of Tarsus, the Eunuch of Ethiopia, Simon, the sorcerer. Timothy. Persecutions. Miracles. General remarks.

THE portion of sacred Scripture known as “The Acts of the Apostles,” reaches over about thirty-two years from the ascension of Christ, and refers to a considerable tract of country in the centre of the civilized world; which had long been the theatre of national disputes, battles and honours, and was now a part of the Roman Empire. Nearly six hundred years before the prophet Daniel had foretold that in the days of these kings the God of heaven would set up a kingdom which should never be destroyed; that the kingdom should not be left to other people, but it should stand for ever. The history of the setting up and early progress of this kingdom, the kingdom of Christ, is the subject of the present lecture.

The preliminary arrangements next to the sacrificial death of our Lord Jesus Christ, consisted of three events, two of which were of surpassing interest in themselves, and in their influence in our fallen world. The first was the ascension of Christ. About thirty-

three years before, he came down from heaven to inhabit the body prepared for him. After he had fulfilled his ministry, and made his soul a sacrifice for sin, he rose from the dead, still bearing the marks of the conflict through which he had passed, and visibly ascended up on high, to receive the heathen for his inheritance, and the uttermost parts of the earth for his possession ; and to be enthroned a Prince and a Saviour, to give repentance and remission of sins.

Forty days after this another event occurred of infinite importance to the Christian church, in the descent of the Holy Ghost. The Pentecostal feast was the time, an upper room in Jerusalem was the place, and one hundred and twenty devout men and women were the persons so remarkably favoured. The sound of his coming was like a rushing mighty wind, and the accompanying appearance was that of tongues of fire. Probably all heard the sound and saw the tongues of fire, and all were filled with the Holy Ghost. Strangers were then at Jerusalem, "out of every nation under heaven," to whom the apostles spoke as the Spirit gave them utterance. "The nations that are enumerated," in the sacred history, "present to us, the Parthians, at the utmost boundary of the Roman empire ; the Medes, to whose cities the ten tribes were led captive ; the Elamites, who may be called Persians ; the dwellers in Mesopotamia, between the Tigris and Euphrates ; Judea is specified because it differed in dialect from Galilee ; the people of the lesser Asia are mentioned as speaking Greek ; after which Africa presents Egypt, with its peculiar tongue, and the parts

of Libya about Cyrene where a colony of Jews had been settled, near the modern Algiers ; strangers of Rome, where Latin was spoken ; native Jews and proselytes from other nations ; are followed by Cretes of the island on the farthest west, and Arabians on the Red Sea, where Arabic has been preserved for thousands of years.* These heard in their respective languages, at the lips of Galilean teachers, the wonderful works of God.

While the disciples were waiting for "the promise of the Father," they repaired the breach which the defection of Judas had made in their number. Two brethren, Barsabas and Matthias, were nominated for the apostolic office ; to know which of these brethren God had chosen for this honourable work, special prayer was made and lots were drawn. Matthias was elected, and numbered with the eleven apostles. This having been done and the Holy Spirit having been given, the work of grace was commenced which is to fill the whole earth with righteousness.

To point out the triumphs of the Gospel in several cities of celebrity is our first purpose.

A beginning was fitly and gloriously made at Jerusalem, where the Temple was, whither the tribes of the Lord went to worship, and where Christ was crucified. This accorded with prophecy, for living waters were to go forth from Jerusalem ; it was a continuance of the love which caused Jesus to weep over that city ; and it illustrated the fact that the religion of Jesus invites examination, for its first trophies were won among men

* Bennett's Lectures on "The Acts of the Apostles."

who had the best opportunity of searching the Scriptures to detect error, and to do homage to truth. The church at Jerusalem numbered many influential persons, "a great company of the priests were obedient to the faith," and converts were multiplied by thousands. They assumed the most lovely form of religion; selfishness was banished, "they were of one heart and of one soul, and great grace was upon them all." Such were the immediate effects of that Gospel which offers a full, free, and present salvation to all who repent and believe on the crucified Son of God.

Samaria was the next field sown with Gospel seed. Its inhabitants sprang from a remnant of the ten tribes of Israel, and a colony of Gentiles whom the king of Assyria brought from Babylonia,—Cushan, Ava, Hamath, and Sepharvaim; and who introduced the idols of their respective countries into Samaria. And when the worship of the true God was established in the land, they "feared the Lord and forsook their own gods." When the Jews returned from their captivity the Samaritans wished to unite with them in rebuilding Jerusalem and the Temple, but were refused: from that time to the time of our Saviour the Jews had no dealings with the Samaritans. Having obtained permission from Alexander the Great, they built a temple on Mount Gerizim; this temple was destroyed about one hundred and thirty years before Christ; but the people clung to the Mount as to a sacred place, and longed for the coming of the Messiah. "Herod the Great restored the city to its ancient splendour, placing in it a colony of six thousand men, and giving it the

name of Sabaste, in honour of Augustus ; so that in the time of our Saviour it contained a considerable population. The Samaritans are now reduced to a very small number, including not more than about thirty men, but they strictly adhere to the law of Moses, and still cling to the spot which has been held sacred by them for more than two thousand years."

Philip, one of the seven deacons, was honored to preach the Gospel in Samaria. The miracles which he wrought secured attention, and the truths which he preached affected their hearts ; and there was great joy in that city. Unclean spirits cried with a loud voice as they came out of many, lame persons, just healed, were leaping for joy, and those who had been suffering through paralysis were made strong. The apostles Peter and John soon visited Samaria, and partook of their joy, and the baptism of water was followed by the baptism of the Holy Ghost.

Cæsarea, on the coast of Palestine, rose to splendour and influence in the time of Herod. Its theatres resounded to the shouts of multitudes, and its gorgeous palaces and temples were enriched with the choicest works of art. It was the residence of the Roman proconsul. Here the apostle Paul delivered the speech which made King Agrippa almost a Christian ; here the apostle spent two years as a prisoner, and from this port he set sail for Rome. The introduction of the Gospel into this city was a triumph over Jewish prejudices, and the opening of the gates of the Gentile world. Hitherto the peculiar people of God had rejoiced in the covenant blessing, but henceforth there is to be no difference between Jew or Gentile,

bond or free, but Christ is to be all and in all. To commence this glorious work visions were seen, messengers were sent to Peter at God's command, the earnest prayers of a devout Roman officer were heard, and the story of Jesus was told to an anxious assembly in the house of Cornelius. The Holy Spirit descended, and baptized the congregation with his sacred influence. But the spot where the wall of partition fell, which separated the Jews from Gentiles, the place where divine love gushed forth filling the hearts of believers without respect of persons, the city in which so many gracious and glorious prophecies, first met their accomplishment, has been swept with the besom of destruction, not a house remains, not an inhabitant is left. The wild beasts make it their home ; but its memory will never perish from the history of the Christian Church.

Antioch in Syria early became the scene of Gospel triumph. It is said to have been in the time of the apostles, the third city in the empire, and to have contained five hundred thousand inhabitants. But few cities have met with such calamities as Antioch has experienced ; it was besieged and plundered fifteen times, in one instance one hundred and seventeen thousand persons were killed or taken prisoners, three times it was visited with famine, twice with fire, and once with the plague. Seven times it was almost destroyed by earthquakes before the end of the sixth century, and on August the thirtieth, one thousand eight hundred and twenty-two, another earthquake completely overwhelmed the miserable remnant of the great and flourishing city of Antioch.

The gospel was first preached in this proud city by those who were driven from Jerusalem by persecution ; the means used to destroy the Gospel resulting in its further conquests. God applied the word of his servants with power to the hearts of the people, and many were saved. Barnabas and Paul spent a whole year in this city, and raised a numerous and influential church. Here the disciples were first called Christians. Whether they assumed this name, or whether it was given them by the tongue of persecution we do not know ; but we cheerfully acknowledge its appropriateness. May we never dishonour it.

It was written in the prophets, the isles shall wait for his law ; the fulfilment of this prediction was about to commence and to roll on till all " the isles of the heathen " shall be the Lord's. How forcible and beautiful is the language of the prophet : " Sing unto the Lord a new song and his praise from the end of the earth, ye that go down to the sea, and all that is therein ; the isles, and the inhabitants thereof." Glorious scenes have been witnessed in the islands. The Christian institutions of Great Britain are a trophy of grace, and many of the islands of the South Seas stand out nobly for God. We are now to glance at the entrance of the Gospel into the island world.

The men sent on this mission were Barnabas and Saul, and the island first favoured with the Gospel was Cyprus. The mission was the result of much fervent prayer, and was commenced by the special appointment of the Holy Ghost. When they went on board ship at Seleucia, and saw the isle of Cyprus before them,

what were the feelings of these men of God. Cyprus then contained about two millions of inhabitants; its chief object of worship was Venus, whose temple was horribly polluted; but the Gospel light was about to shine into its darkest chambers. Among the converts the Roman governor was numbered, and as he was the first pro-consul who became a Christian, his conversion was an extraordinary event.

The gospel had not yet visited Europe, although it had become a very influential portion of the world. In Greece the fine arts flourished. Many men of highly cultivated minds wrote books which continue to stamp their impression on society. In Italy was the chief seat of power. Excepting a few Jews, Europe, which was destined to share in the triumphs of the gospel in every part of the earth, was in heathen darkness. No apostle had set his foot upon its shores when Paul saw the Macedonian vision, and heard the touching cry, "Come over into Macedonia and help us!"

Paul, Silas, Luke, and Timothy formed the apostolic band, and Philippi was the first European city in which the gospel was preached. At first, the blessing descended upon Philippi like the sunshine and the dew, gently opening the heart of Lydia. Then a storm arose, as though the Prince of Darkness would make a desperate effort against the Prince of Peace. But the demon was expelled from the soothsayer, the earthquake struck the jailer with conviction, the gospel led him at once to the Saviour, and the next day found him rejoicing in God with all his house. The church so singularly commenced, became a happy specimen of pure

religion. In the epistle written to the Philippians many years after, the apostle says, "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel, from the first day until now."

Thessalonica was a populous and splendid city; it still flourishes with a population of about 60,000 souls. The first efforts of the apostles were very successful here, and a church was planted, which continues to this day. Two inspired epistles were sent to this church, the first of which being probably the earliest addressed to any of the churches. In it the apostle says, "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance."

Corinth was one of the most celebrated cities of Greece, and on some accounts human reason would have pronounced it most difficult to sow with gospel seed, so as to give much hope of success. Peculiarly situated for commerce, it became populous and wealthy. Its public buildings were renowned through the world. The Isthmian games increased its attractions. On account of its schools it was called, "The eye of Greece." The vices to which luxury generally gives rise abounded; and prostitution was a part of the worship paid to the gods by the people of Corinth.

In this proud city the Apostle Paul wrought for his support at the trade which he learned in his youth, while he sought every opportunity to exhibit the Saviour. The Apostle stayed in Corinth a year and a half, and met with considerable success. Two inspired epistles were afterwards addressed to this church.

Athens was the most famous city in the world, in the time of the apostles, for its schools of philosophy, buildings, eloquence, refinement, military art, and superstition. Founded 1,500 years before the Christian era, and containing 120,000 inhabitants, it was venerable and influential. Many of the names best known in Grecian history belong to Athens. But the city was wholly given up to idolatry, for "man by searching cannot find out God." How touching was the inscription on one of their altars,—"*To the unknown God.*" But the messenger of Christ traversed the streets of this ancient city, and the light of revealed truth was about to penetrate its thick darkness.

To the Jews in the synagogue, and to the heathen in the market-place, or forum, the place where they met for conversation and discussion, the Apostle boldly proclaimed Jesus as the Saviour, and the resurrection of the dead through him. And being conducted before the highest tribunal in Greece, that he might be examined concerning the strange doctrines which he preached, a noble opportunity was presented to set before men of most cultivated minds the folly of idolatry; and had the Apostle been permitted to finish his discourse, he would have exhibited Christ as the only Saviour, and worthy of all acceptance. Although he was interrupted in his discourses, and his stay in Athens was short, a few persons were converted to Christ, and among them was one of the judges of the supreme court.

Another noted city of Greece was now visited by those who brought gospel tidings. This was Ephesus,

which in the time of the apostles was populous, proud, and wealthy. Here was the Temple of Diana, which vast numbers worshipped, and her temple was esteemed as being one of the most wonderful specimens of architecture in the world. The Apostle Paul spent a considerable time in Ephesus, and planted a flourishing church. Many instances of thrilling interest, shewing the operation of the gospel on heathen minds, might no doubt have been recorded. The following sacred anecdote belongs to this class. The Ephesians were much addicted to magical arts, and as the books in which these were taught endangered the souls of the people, the Christian converts resolved to commit them to the flames. Accordingly a fire was kindled, and a collection of these books, valued at a considerable sum, was burnt; a type of light chasing darkness, and truth consuming error. In this act the Ephesian Christians set us a noble example. How many books full of sensual poetry and infidel sophistry, how many romances and novels, how many obscene pictures and packs of cards, should be at once committed to the flames! By giving them a place on your walls and on your shelves, they may corrupt the morals and endanger the souls, both of yourselves and your children.

To this church two inspired epistles were written; one by Paul, the other was one of the seven epistles written by the Apostle John from Patmos. When the last epistle was written, the church had lost her "first love;" and was exhorted to regain it, and was threatened, that unless she repented, her "candlestick would be removed out of its place." Here was a church, in

which the ministry of Timothy was exercised, and where the last years of the Apostle John, the last of the apostolic company, were probably spent, on the point of danger. The divine threat has been fulfilled; the church has been swept away, and all which remains of the city is a mere wreck of its former greatness.

Rome is the last and most important city which we shall notice. During the history of the New Testament, it was the metropolis of the world. Being the seat of imperial power, all that learning could secure and wealth could purchase was there. It "contained four hundred and twenty temples crowded with pagan deities, two amphitheatres, five theatres, and seven circuses of vast extent; there were sixteen public baths, built of marble, and furnished with every convenience that could be desired. From the many beautiful aqueducts, a prodigious number of fountains were supplied. The palaces, public halls, columns, porticos, and obelisks, were without number. It had one hundred and fifty thousand houses, besides the mansions of the nobility; and the population may have amounted to about three millions."* But this great city was given up to the grossest idolatry, and their practices were so disgusting, that they may not be described.

It appears that the gospel was introduced into this great city by private persons—probably by those Jews from Rome who were converted at the outpouring of the Holy Ghost in Jerusalem. Paul strongly desired to visit Rome, and after several unsuccessful attempts to do so, he found himself in the imperial city, but it

* Bastow's Dictionary.

was as a state prisoner. The report of his coming having preceded him, Christians by whom his inspired Epistle, written sometime before to the Romans, had been properly valued, went to meet him ; some going thirty miles, and others fifty miles, not being ashamed of his bonds. Being permitted to live where he pleased, the brethren probably hired a commodious house at considerable expense, where he expounded the Scriptures and exalted the Saviour. The church prospered, and enrolled among its members persons belonging to Cæsar's household. Several inspired epistles were written from Rome, probably by an amanuensis, as the right arm of the Apostle was chained to the left arm of the soldier who was appointed to be his guard. What a privilege was afforded to those soldiers who relieved each other as "guards !" Was any impression made on the minds of those men ? Were no prayers of the Apostle heard on their behalf, resulting in their salvation ? We know not, but the day of the Lord will declare it.

We have now glanced at most of the principal cities of those times, and have seen the gospel boldly preached in them all, winning not a few of the educated and influential, as well as the common people, to the faith of Christ ; illustrating the beautiful language of the Apostle, " Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place."

We now proceed to notice the conversion of eminent persons, as recorded in the Acts of the Apostles.

The conversion of Saul of Tarsus is the most influential of any on record ; but as its history is so well known, we will make only two remarks on it. One is, that Saul's conversion was brought about immediately by Christ, and not by a course of means such as God generally uses to save the souls of men. No doubt this extraordinary conversion was of great use when narrated to the Jews, to silence their objections and to secure their attention. The other is, that he never doubted the fact, or the time and manner of his conversion. The soul derives much benefit from an enlightened and satisfactory consciousness of salvation. The experience of many is confused on this important subject, because it is not properly studied. Saul *studied* his conversion, every step which led to it was distinctly seen ; and he was not more certain that his sight was restored when the hands of Ananias were laid upon his head, than he was of his rescue from the grasp of Satan, and of his entering into the liberty of the children of God.

Ethiopia began to stretch forth her hand unto God. An officer of high rank in the service of that country, having a knowledge of the true God, had been to Jerusalem to worship. What he had heard there, and what impressions might have been made on his mind, we are not told, but he sits in his chariot examining a prophecy which related to Christ, but of whose meaning he was ignorant. The Holy Spirit leading Philip to speak to him, the subject on which the Ethiopian was reading was immediately explained, the way of salvation was opened, and he entered by faith into the

kingdom of Christ. How many since then have been led into the kingdom of Christ by a word fitly spoken on the high way. The time spent on a journey may be improved to the salvation of the soul.

A professed conversion of a singular kind occurred in the city of Samaria. For some time the people had been astonished at the singular feats of a juggler, and concluded that he was "the great power of God." But the miracles wrought by the servant of God threw the works of the sorcerer into the shade. Awe-struck at the miracles which were wrought, he believed the doctrines taught, and was admitted to the ordinance of baptism. But he dishonoured his profession, supposing that spiritual gifts could be purchased with money. The withering blast, "Thy money perish with thee," should not only have convicted Simon of his folly and sin, but should have prevented any one afterwards from presuming, that the "gift of God may be purchased with money."

The conversion of an amiable youth comes next under review. Instructed by a pious mother in the scriptures of the Old Testament, he was prepared to receive the history of their fulfilment in the life, death, and resurrection of the Lord Jesus. We may suppose Timothy going often with willing feet to hear more of Jesus, and returning with a glad heart, resolving, "This people shall be my people, and their God shall be my God." The exemplary conduct and fervent zeal of this youth led the Apostle Paul to select him as his travelling companion. He became an eminent minister of the Gospel. The last epistle of the Apostle

Paul was written to him, containing the charge, "Preach the word; be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine."

We will now consider the persecutions recorded in the Apostolic history.

Miscalculating its power, persecution has often defeated its object; injuries endured for conscience' sake having sometimes excited attention and sympathy, and the people of God, being filled with the Holy Spirit, have been aroused to nobler deeds of moral daring, while the flames of persecution were burning fiercely around them.

The Apostles Peter and John, were the first persons against whom the shafts of persecution were levelled. The Jewish rulers, true to their hatred of Christ, now attacked his servants. The object of the rulers was to stop the progress of the Gospel; but, while Christians were faithful to their God, the Gospel could no more be stopped than the tide or the hurricane. The kings of the earth may set themselves, and the rulers take counsel together against the Lord and against his anointed; but "he that sitteth in the heavens shall laugh; the Lord shall have them in derision." Being freed from their first imprisonment the apostles pursued their labours with increased zeal and power. But another attempt was made to silence the men whom Christ had commanded to preach the Gospel to every creature. Again they found themselves in prison for the Gospel's sake; but to show them that bonds and imprisonment could not stop the Gospel, an angel was

sent in the silent hour of night to open the prison doors and lead them out. This increased the excitement and led many others to hear the word, which was made the power of God unto their salvation.

The next efforts of the spirit of persecution were directed against the converts. The short but glorious career of Stephen, a man full of the Holy Ghost and of faith, gave rise to them. Here we are first introduced to Saul of Tarsus, giving his voice that Stephen should die, and taking care of the garments of those who stoned him to death. A general imprisonment of the disciples of Jesus took place, and irrespective of age or sex they were driven from Jerusalem. Many a home was broken up, and many a family were on their way to distant places. Prayer for divine guidance was constantly offered, and the resolution was formed to preach Christ whither they went. By these means the Gospel was introduced into many places with great success; large numbers being converted, and influential churches being planted by them that were scattered abroad. It was at this time that Saul of Tarsus breathed out threatenings against the saints, and became "exceedingly mad against them."

The persecuting spirit still reigned in Jerusalem. In the short time which elapsed since the death of Christ, Pontius Pilate had been ordered to Rome, impeached before the Emperor, and banished to Gaul, where it is said he perished by his own hand. Herod Agrippa had been placed over Judea and some other provinces with the title of king. But his dissipation and dishonest proceedings were hateful to the Jews, and an effort

must be made to gain their favour. The life of an apostle must be sacrificed for this purpose! There, in the prison, with no friendly companion to drop the tear of sympathy, or to whisper a word of consolation, to hear his last words or catch his last glance, he fell by the sword of a Roman soldier. Salome, his mother, once came to Jesus leading her two sons, James who now fell by the sword, and John whose life was drawn out to a good old age, and preferred this singular request—that they might sit with Christ in his kingdom; the one at His right hand and the other at his left. Happy is the mother who leads her sons to Jesus, and seeks their highest honours in his kingdom; and happy are the sons who are led by a mother's hand to Christ, and whose greatest ambition is to be near him. One of these brothers was the first of the "twelve" who died, and the other the last; one died a violent death, and the other, according to the general tradition of the Church, wore gently out. Happy brothers so honourably appointed! reminding us of Simon Peter, and Andrew his brother, of John Wesley and Charles his brother, of J. A. Haldane and Robert his brother, of Hugh Bourne and James his brother. What accumulation of wealth, and what of all the honours of earth, could equal theirs!

Finding the way to popular favour so easy by shedding an apostle's blood, Herod apprehended Peter also. It is night; the next day Peter is to be brought forth. We are favoured with a prison scene. All is quiet; three men fastened together with chains lie fast asleep; two of them are in military costume, and between them

lies the apostle. A few days before one of his brethren was beheaded, his head may fall to-morrow ; but for him to live is Christ, and to die is gain. Suddenly, in answer to prayer, an angel enters and awakes Peter, noiselessly his chains fall off, gates open, the guards are passed, and having done his work the angel leaves him. Rescued from the grasp of the persecutor, Peter continued his work ; but Herod was soon after smitten with a loathsome disease in the midst of a pompous display, and died in the greatest agony.

Let us turn to Lystra, in Lycaonia, where, a few hours before, Paul and Barnabas had excited the admiration of the people by healing a cripple, but now they are determined to stone Paul to death. What a scene was presented ! a company of fierce looking men dragging a human body, bruised and apparently dead, out of the city. Having thrown the body down outside the city they left it, and a few sympathizing friends gathered around it. There lies the body of the Apostle Paul, lately so full of energy, the eye is glazed, the muscles are rigid, not a pulse stirs. No doubt prayer was now offered most fervently by the disciples who stood round, and their prayer is heard ; the heart begins to beat, the eyelids move, he sits up, rises, and departs to other lands and further conquests.

After this Paul was the subject of long and fierce persecution. He fought with beasts at Ephesus ; in Jerusalem, more than forty men bound themselves by an oath that they would neither eat nor drink till they had killed him ; he suffered two year's imprisonment at Cæsarea ; and the writer of the Acts of the Apostles

concludes his history by telling us that Paul was two years a prisoner in Rome.

We next ask your attention to the miracles recorded in this history.

Some of them were instances of severity, and were intended to preserve the purity of the Church, as in the case of Ananias and Sapphira. The design of others was to remove hindrances out of the way of the Gospel. Thus was Elymas, the sorcerer, struck blind in the Island of Cyprus, when he attempted to turn away the mind of the governor from the truth; and with the same object in view the evil spirit was cast out of the Pythoness at Philippi. To shew the rulers that they had no power, only as it was given them from above, miracles were wrought, rescuing the servants of God from chains and prisons.

But the general design of the miracles wrought by the apostle was twofold. To afford evidence of a divinely appointed mission, languages which had never been learned were spoken, persons afflicted with divers diseases were restored, and, in some instances, the dead were raised to life again. Miracles were wrought to illustrate the benevolent character of the religion of Christ. When the lame man cast away his crutches, and the cripple who had never walked, leaped for joy at the apostle's word; when they who had long been the subjects of parylasis were exercising their limbs freely; when persons maddened by the evil spirit, who had taken possession of them bodily, were found restored to their right mind, it was evident that both

power and benevolence were prominent features in the religion of Jesus Christ.

A few general remarks may bring this lecture to a conclusion.

1. The history which we have reviewed presents the finest specimens of moral daring which the world has seen. Assailing the entire system of idolatry, and aiming at the conquest of the world for Christ, the first Christians threw their whole soul into their work, exclaiming, "The love of Christ constraineth us." Their heroism was not sustained by the shouts of admiring nations, but by the glory and presence of their Saviour, by a great cloud of witnessing spirits, and by multitudes who had been saved through their instrumentality. Nor has their example been lost upon those who came after them; in every age some have been found to do the work of an evangelist, counting it joy and honour to suffer for Jesus' sake.

2. Every order of talent was made available in the Gospel cause; "first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues." Holy women also laboured in the Gospel. The talents of every one found room for exercise, and Christ was all in all.

3. The religion of those days was of large dimensions, for great grace was upon them all. Their peace, and love, and faith, and zeal, and success, were great. The idea that some places were not prepared for the Gospel; or that some minds were so degraded, and some hearts so hard that the Gospel could not reach them, or that

circumstances were so forbidding that they had better wait for a more convenient season, such a thought never entered their minds.

4. The scripture narrative furnishes us with pleasing evidence that the gospel is fitted for all classes of persons. In Jerusalem many of the priests were obedient to the faith. Persons of rank, education and influence became Christians in many lands. Officers commanding the Roman legions, Governors of the provinces, and members of the household of the Emperor, believed and were saved. The slave as well as the free man, the most abandoned as well as the refined and the amiable, found salvation through faith in Jesus.

Without professing to be a complete history of the church of Christ during the time to which it refers, the Acts of the Apostles is an invaluable record of Christian labour and gospel triumph ; a record which demands our devoutest gratitude, and which shews how the world may be won for Christ.

LECTURE VII.

TARANAKI: IN PEACE AND IN WAR.

Taranaki. War. Taranaki as it was: In Maori Times—First Settlers—Bush Scenes—Open Country—Prosperity—Natives: Their Improvement—General Character of the Province—Taranaki as it is in the Time of War: Remarks on War—The Taranaki War was Unexpected—Effects of War on the Natives—Their Cruelty—Destruction of Property—Disease—Alarms—Prospects of Peace—Probabilities of the Future.

WE steadily believe that the affairs of the world are managed by "our Father who is in heaven," whose wisdom prevents error in His providence, and whose benevolence secures our well-being. Yet strange events occur; the causes of some lie beyond our reach, but others may be traced to the base passions of our fallen nature and the influence of evil spirits. One of the most terrible illustrations of this may be seen in war, when life is sacrificed, property destroyed, and untold miseries are entailed. Our attention has been unhappily turned to this subject by the scenes which we have lately witnessed, and the calamities which have fallen upon our province. But these things, sad as they are, will be overruled for our good, and will be acknowledged as a part of the means by which the gracious purposes of God will be accomplished.

One effect of this war has been to bring Taranaki

more prominently before the world. While a meed of praise has long been given to this part of New Zealand, it made but little impression upon the commercial world, for barques from England rarely visited our roadstead, and events but seldom occurred to disturb our rural life. The visitor found a healthy climate, and a country well watered with streams of crystal purity. Beautiful tracks of rich level land, extending from the iron sand which lines the beach to the foot of Mount Egmont, whose locks of snowy whiteness form a distinguishing feature in the landscape, make an impression on the mind which does not soon wear off. But with some superior natural advantages, Taranaki has been reckoned among the feeblest of our provinces. The truth of this allegation we acknowledge, and the causes of it might be easily stated. But suddenly, and unhappily, our province was forced into notoriety. It became the seat of war. Then the newspapers of the north and the south copied the journals of our events. The House of Representatives spent weeks in discussing our localities and defining our rights. The broad sheets which issue from the steam presses of Great Britain reported our proceedings. In the House of Commons the Waitara and the Waireka formed an interesting theme; and our claims were considered in the cabinet of Her Majesty.

But give us back our homes; our houses, barns, and gardens; our broad acres of grain and root; our cattle, horses and sheep. Give us back our husbands and fathers, sons and brothers, whom the bullets have pierced, and the tomahawk has hacked in pieces. Give

us from the grave our mothers, wives, and children, whom disease, induced by the war, has laid in the dust. Give us these with our former obscurity, rather than the loss of these with the notoriety we have obtained.

Our object is to describe Taranaki as it *was* and as it *is*. Were we to go back as far as the Maori times, before the colony was formed, we should be painfully interested in the slaughter and cannibal feasts which often disgraced this district. Evidences of these may be seen in the old paths which meet the eye in every direction. Forty years ago here was a numerous population; but the Waikato tribes came upon them with an overwhelming force, and sanguinary battles were fought. Sickening stories are related about the prisoners who were taken, the ovens which were heated, and the feasts which were horribly enjoyed. A considerable number were conducted to Waikato as slaves. Many found a home in the dense forest at the foot of Mount Egmont, and others sought refuge in that part of the island where Wellington is now situated.

This was the state of the country twenty years ago, when the agents of the New Zealand company sought a tract of land on which to found a settlement. Of the few natives then living in this district a tract of land was bought, and surveyed, and a township was laid out, to which was given the name of New Plymouth, in honour of the first settlers, many of whom came from Devonshire.

The first settlers found a rich and inviting soil; but an extensive forest with dense tangled underwood frowned upon them, and seemed to bid them defiance.

But the fern land attracted their attention. There roads were made, streams were spanned, and homesteads were surveyed; rural cottages were built, gardens were planted, and plots were sown with wheat. Then these sons of enterprise waited with patience mingled with anxiety to see the product of their labour, data on which they might reckon the probabilities of future comfort. They rejoiced to find that the best land produced sixty bushels of wheat per acre, and almost every thing else in abundance. But the wheat-growing quality of the soil has strangely decreased, while almost every thing else which thrives in Great Britain can be produced here in any quantities.

The majority of the early settlers were not men of capital nor of education. The former was not of much consequence, as labour was the article which a new country needed, the capital which could be turned to best account. The educational defect has not yet been remedied. Praiseworthy efforts have been made in some of the provinces of this colony to supply the means of education, from the infant school to the college, and Taranaki now talks of making an effort in the same direction.

After a few years the number of the settlers was increased by the arrival of men of tough muscles, hard bones and willing hearts; and then armed with axes and cross-cut saws, they made war on the dense forest, and in an incredibly short time the massive timber trees were lying in all directions, the trophies of well-directed energy. And as though a magic wand had been stretched over these "clearings," beautiful

cottages arose, with nicely trimmed flower gardens. spread out before them, and well stocked orchards producing abundance of fruit. Large dairies were filled with butter and cheese, and flocks and herds fattened on the rich grass lands. Not the least interesting feature in the picture was that of the numerous children—for families are large in Taranaki, glowing with health and leaping for very joy. Oh, those bush scenes! they used to make our heart glad,

The open country presented a picture not less pleasing. There were beautiful fields divided by living fences, and herds and flocks browsing on goodly herbage. There were houses clustering like an English village, or standing farther apart like the farmsteads of our native land. Cheerful industry met the eye on work days; and on the Sabbath groups of worshippers assembled at the sound of the church and chapel bell. Hundreds of children repaired to the Sunday schools at the appointed hour, to read the Scriptures and learn what they must do to be saved. Such were the scenes which Taranaki presented at the commencement of the year one thousand eight hundred and sixty.

The plodding industry of the early colonists had been graciously rewarded. Commodious houses were comfortably furnished, and the substantial blessings of life were generally enjoyed. The young people had a fair prospect, not of wealth, as it is generally understood, but of comfort, enough for all the purposes of life and a little to spare. But a check was given to their enterprising spirit by the limited boundaries of the open country and the expense of clearing the bush.

Many of the farmers sold the increase of their flocks and herds because they had not pasture room. Scores of young men wished to settle on homesteads of their own, but this could not be done without winning them from the heavy bush ; for the rich open county, both northward and southward, is in the hands of the natives.

The salutary character of the climate was generally admitted, but few diseases were considered dangerous before the war, and deaths seldom occurred. The colonial hospital was rarely tenanted ; gentlemen of the medical profession became farmers and merchants. We had a very small jail, but it was generally uninhabited. There is no lunatic asylum nor has such a place been needed except in three or four cases. A session of the supreme court has been held here but once, and the gallows has not been erected within our borders.

The natives had made considerable advancement in civilization and comfort. When we first knew the natives their clothing was the flax-mat and the blanket, their food consisted of fern-root, potatoes, fish and maize. But they soon secured a few head of cattle and some horses. Then they imitated the settlers in their cultivation and fences ; they broke up large fields with the plough, and reaped abundant crops. Their houses became improved ; from our carpenters, doors, windows, and boxes were purchased, and in some instances chimneys had been built. They procured many bullock carts, and their numerous working oxen were among the best in the province. Some of them

became large stockowners. Instead of the *pikau*, they had the bullock cart; instead of the putrid food, they had wholesome flour, ground in their own mills; and instead of the *kakau*, they had clothing from Great Britain. Many of them could read and write their own language, and some had a tolerable knowledge of the elements of arithmetic. They observed the Sabbath with propriety, and attended the house of God clean and decently clothed. Their morning and evening *karakia* was strictly attended. And it was pleasing to hear some of the Maori brethren engage in prayer publicly, in the monthly union prayer-meetings.

A stranger visiting New Plymouth found much to interest him among both the colonists and the natives. Had he visited our whole colony, and then been requested to name the place where society was most at ease; least harassed by poverty on the one hand, or riches on the other; where the comforts of life were secured without the anxiety attending extensive commerce; where persons retiring from business might spend the evening of their days amidst the quiet of rural scenery and comfort—he might have replied with much propriety, all these blessings are enjoyed in Taranaki.

But Taranaki became the field of war, and its beauty, security and happiness fled. Of all the evils which afflict society perhaps none is so much to be dreaded as war. Though the pestilence walk in darkness, and the heavens refuse their showers, we would say, "Let us fall now into the hand of the Lord, for his mercies are great, and let us not fall into the hand of

man." No place is too sacred for war to pollute, no injuries too great for it to inflict, scarcely respecting age, sex or station, the war spirit cries, Destroy. Shouts of victory on the one hand, and wailing, suffering, and death on the other, attend its movements. All the energies of the mind are put forth to invent instruments of destruction, and the highest honours await those who can apply them with most deadly effect.

We deeply regret that society is so moulded as to make war necessary. But this is an innovation, the result of sin. Obeying the call of ambition, envy or malice, aggressive war is ready to devour the earth. Defensive war professes to stand on other ground; it pleads that without it society would not be safe. But the time will come when the swords shall be turned into ploughshares, and the spears into pruning hooks, and the nations shall learn war no more.

War is a terrible instrument in the hands of God. Tyre, which was the greatest commercial city in the world, whose merchants were princes, and whose king is described by the prophet as "the anointed cherub," walking in the midst of the "stones of fire," has been destroyed by war; so that it is now like the top of a rock, a place on which the fisherman spreads his net. Who can fully describe the calamities which fell upon Jerusalem, when the Roman soldiers entered into the city sword in hand to cut down without mercy. Similar scenes have been witnessed a thousand times; by these means the just and holy God has punished those who refused to submit to his sway. Nor have we been guiltless. Concluding that they should die in their nest,

and that they had enough laid up for many years, some were saying to their soul, take thine ease, eat, drink, and be merry. But the events of the last two years have shewn us, that a man's life consisteth not in the things which he possesseth.

The Taranaki war was unexpected. After nearly twenty years' experience of the blessings which civilization has introduced, it was supposed that their own interests would prevent the natives from coming into collision with the Government. And the feuds which raged so fiercely between different tribes in their heathen state, and which continued in the form of sullen dislike, were not likely to permit them to conspire for any great purpose. The causes of the war are to be found in mistaken views of the intentions of the Government, and the feelings of the colonists, towards the native people : these views must be corrected before peace can be restored to the colony.

The effects of war upon many of the natives have been very sad. The war-spirit is natural to the Maories ; their history is a dark page of revenge and murder ; the instruments most prized were weapons of destruction ; and their endurance of hunger, fatigue, and pain, was worthy of the noblest object. The arousing of this spirit has turned them into other men. They who a little while before worked in our fields, were occasionally invited to our tables, and whose earnings and productions were exchanged for our merchandise, suddenly became our murderers, lying in wait for lads and unarmed men, whom they despatched with horrible barbarity. Some natives of superior principles

risked their life to prevent these atrocities; but they had little influence. All the wounded men who fell into their hands were killed, not a prisoner was preserved. In one place eleven skeletons of soldiers were found lying in a heap, all having their skulls smashed with the tomahawk. But in some cases the dead were honoured with a grave, having a board placed at its head with the words *He Pakeha* written on it, to shew that it was the grave of a white man. The bravery they displayed in attaching a redoubt full of troops, laying hold of the bayonets of our soldiers to assist them to climb the embankment, and their underground passages and rifle pits, which were proof against a great deal of our artillery, suggest the highest expectations concerning the Maori race, if they lay aside their war-like propensities, embrace the Gospel with all their heart, and make a proper use of the advantages which civilization brings within their reach.

The destruction of property by the insurgent natives has been very great. Many houses have been burnt. In some parts of the province scarcely a house is left, except the places of worship, and they are much injured, having doors and windows broken, seats destroyed, and books torn into fragments. Many cattle and horses were shot and left where they fell; sheep were thrown into wells, large herds and flocks were driven away, furniture was broken up, and farming utensils were carried away in carts. The beautiful homesteads are laid waste, gardens and orchards are destroyed, fences are broken, and desolation reigns. By these means many who were living in comfort lost all means of sup-

port, and availed themselves of the rations allowed by Government, whose generous efforts deserve our praise.

Every family being removed into town, the houses within the lines of defence were dangerously crowded; the consequence of which was disease of unwonted variety and power. Deaths were numerous.

"Woes cluster; rare are solitary woes."

When the hostile natives assembled in force near the town, great excitement often prevailed. Alarm guns were fired, bugles sounded, women and children ran to places of safety, companies of armed men lined the streets, the trenches were manned, and detachments marched out to meet the enemy. Waireka, Mahoetahi, Kairau, and many other spots will be remembered as scenes of conflict. There many of our troops, volunteers, and militia were killed or wounded; there many of the natives ended this life, and are interred in large graves. These places will be melancholy memorials of war.

While we write* there is a probability that peace will soon return and shed her blessings on our desolated province. Goodly scenes of domestic comfort will rise, phoenix-like, from the ashes of the past. An improved form of government will be applied to the native race. By the kindness which we have shewn to the prisoners of war, especially to those who were wounded, a happy impression is no doubt made upon the native mind. Much remains to be done before confidence can be restored, but in due time it shall be accomplished, and we shall sit under our vine and fig-tree again, none making us afraid.

* December, 1861.

Having glanced at Taranaki as it was during its career of security and prosperity, and as it is under martial law and military exercises, we will venture to state our thoughts concerning the probabilities of its future history. The native mind is passing a critical period; dissatisfied with the things in which their fathers lived, the Maories were not prepared to commit themselves to the guidance of the foreign power which they saw rapidly growing up around them. A league to prevent any more of their land from falling into the hands of the *pakeha*, and a union of their tribes, with a king at their head, were the best means in their view to save their race from destruction. Hence the New Zealand war. But let them be fully convinced that the *pakeha* is their friend, and that colonization will bless them, then their good-will and co-operation will be secured, and war will be at an end. From this point the colony will march to more extensive conquests over bush and fern, mountain passes and gullies, and the rich extensive plains which now lie undisturbed, will yield abundance for a numerous population. The respect which is paid to religion, and the honourable principles on which the affairs of the colony are conducted, may be accepted as a guarantee for its future character. Taranaki is now passing through the cloud, but the sunlight already rests upon her mountain's brow. Soon will she emerge, with God's blessing, to pursue a career of peace and prosperity.





